

# Mental Health in Ayurveda

Source Book of  
Charaka & Sushruta Samhita



NATIONAL INSTITUTE OF  
MENTAL HEALTH AND NEURO SCIENCES  
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# Mental Health in Ayurveda

*Edited by:*

Prof. S.K. Ramachandra Rao

*Board of Editors:*

Dr. G.N. Narayana Reddy

Dr. S.M. Channabasavanna

Dr. M. Gourie-Devi

Dr. G.G. Prabhu

Dr. Srikanta Murthy

Dr. M.G. Ramu

Dr. B.S. Venkataram

Dr. J.P. Balodhi

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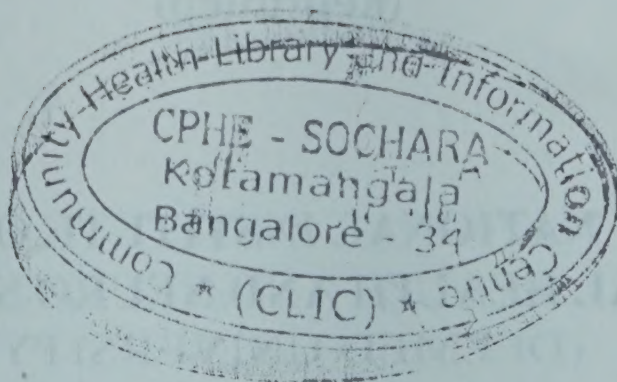
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# Mental Health in Ayurveda

Editor  
Prof. K. K. Ramaswami Rao  
Board of Editors  
Dr. G. N. Narayana Reddy  
Dr. S. M. Channarayana  
Dr. M. Ganes-Devi  
Dr. G. G. Prabha  
Dr. S. S. Srinivas Murthy  
Dr. M. D. Ramani  
Dr. E. S. Venkatesan  
Dr. T. R. Balakrishna



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## PREFACE TO THE SECOND EDITION

A project on "Ayurveda in relation to mental health" was undertaken during 1983. The material available on mental health in the ancient Indian treatises *Charaka Samhita* and *Sushruta Samhita* was studied and the result of the study was the present book. The book brought out in 1985 has reached many people interested in ayurveda which is known as science of life. The copies were exhausted and to meet the demand, the book has been reprinted. It is heartening to note that the interest in the ayurvedic system of medicine is rapidly increasing. The present publication is aimed at sensitising the concerned people towards the potentialities of this ayurvedic system. I am hopeful that the knowledge available here will be made use of for the good of the mankind.

**M. Gourie-Devi**

Director/Vice-Chancellor



## PREFACE

Ayurveda – a system of medicine was developed in India thousands of years ago and much of its is in Sanskrit language which is not in general use. As a result, many modern medical scientists are not acquainted with the approaches of Ayurveda. Ayurveda is not only a system of medicine, but it is also the science of life. "That is said as Ayurveda which deals with the good and the bad of life, the happy and unhappy life, and what is congenial and not congenial to life and the longevity" (*Cha. Su. 1-41*). Much of the literature of ayurvedic medicine is still in Sanskrit manuscripts. Some works have been translated into English. The major English texts available are Charaka Samhita, Sushruta Samhita, Vagbhata, Ashtanga Sangraha and Ashtanga Hridaya. These texts are the treasure-house of knowledge on all aspects of health-physical, mental and spiritual.

A serious study of these treatises would provide answers to many physical, mental and social problems encountered by people these days. It is interesting to note from these scriptures that our ancestors had an in-depth knowledge from surgery to psychiatry in those days.

At NIMHANS, we were naturally curious to know about the mental health aspects contained in the ayurvedic system. Prof. S.K. Ramachandra Rao, initiated the idea of preparation of a book of readings concerning mental health in ayurveda, to know about what is available there. Prof. G.N. Narayana Reddy, former Director recognised this and constituted the following committee to help in the preparation of this volume.

Dr. G.N. Narayana Reddy, former Director, Project Officer, Dr. Srikanta Murthy (Principal, Government College of Indian Medicine, Bangalore), Prof. S.K. Ramachandra Rao (President, Ayurveda Academy, Bangalore), Dr. S.M. Channabasavanna, Prof. & Head, Department of Psychiatry, Dr. M. Gourie-Devi, Prof. & Head, Department of Neurology, Dr. G.C. Prabhu, Prof. & Head, Department of Clinical Psychology, Dr. J.P. Balodhi, Lecturer, Department of Clinical Psychology, Dr. M.G. Ramu, Asst. Director and Dr. B.S. Venkataram, Research Officer, Ayurvedic Research Unit (from NIMHANS).

Studies on this was undertaken in a project entitled "Ayurveda in relation to mental health", during 1983. A study of Charaka Samhita and Sushruta Samhita was made and the material available in these texts on mental health and neurological aspects was culled out.



The material presented here is the English translation of the slokas of Charaka and Sushruta Samhita. The numbers given at the end of each English translation refer to the sections and verses of the original Sanskrit texts. This source book has been published to make available the documented material for workers in this field like practitioners and research workers in India and abroad and help plan relevant and meaningful research programme in mental health in general and ayurveda in particular.

This source book is like an index to the wealth of knowledge available in ayurveda texts. I hope this would provoke the interests of many enthusiasts in the field of mental health and neuro sciences to go deep into this subject and bring to light more knowledge for the benefit of mankind.

I acknowledge the efforts of Prof. S.K. Ramachandra Rao, President, Ayurveda Academy who edited the book. The services of Dr. M. Mahadeva Sastry, formerly Professor at the College of Indian Medicine, Bangalore who compiled the material, Dr. Premalila, Ayurvedic Practitioner and Mr. N. Gopalakrishna, Assistant Editor, NIMHANS are acknowledged.

I would like to place on record my appreciation to all those who have contributed in the preparation of this source book.

**—S.M. Channabasavanna**  
Director



## INTRODUCTION

The treatises (known as *Samhitas*) ascribed to Charaka and Sushruta, are of great antiquity. They were, in their original form, composed centuries prior to the Christian era, although they have since been redacted and revised. They contain a wealth of information pertaining practically to all aspects of health and medicare; and their relevance has not diminished during the passage of time. A study of these texts will help reconstruct the traditional Indian approach to the problems of health and disease.

The outlook encouraged by these texts is truly holistic. Man is regarded here as a total, indivisible organism, interacting totally with the environment, which is also an organization of impacts and inputs so far as the organism is concerned. The encounter results in the functional and emergent phenomenon known as "life" ("ayus" in Sanskrit), a holistic expression signifying an ongoing process. Indian medicine focuses its attention on maintaining this 'life' enhancing its quality and effectiveness, and preserving it from forces that seek to disturb it. It is therefore called 'Ayurveda'.

It is important to recognize that ayurveda is not merely a medical system: it deals with the entirety of 'life with health and disease as aspects of 'life'. It, therefore, seeks to study health primarily, and to deliberate on the techniques of maintaining it, preventing its disturbance and enhancing its quality; disease is looked upon as something that interferes with the normal (normal to the individual) fulfilment of the four-fold values of 'life' viz., satisfactory familiar and corporate living (dharma), happiness of all sorts which is permissible and acceptable (karma), material possessions (wealth) to contribute to reasonable ease and comfort (artha) and individual urge towards meaningful living (apaverga).

Disease is looked upon as one, regardless of where it manifests itself and how. It is recognized as what makes the fulfilment of the "values of life" difficult or impossible. The body and mind are equally involved in it. Ayurveda not only takes into account the mental involvement in everyone of the diseases it deals with, but emphasis the correct attitudes of the mind as responsible for complete and quick cure of any disease. Consider, for instance, counsels like 'there can be no medicine more effective than courage, in one who is afflicted with disease' (vyādhigrastasya na dhairyad rte param aushadham asti).

This outlook of Ayurveda makes it extremely significant in the modern context. Ayurveda can proffer interesting insights into the



problems of total health and the disturbing character of disease. It must be noted that Ayurveda even as system of medicare did not develop haphazardly out of stray laboratory findings, occasional drug discoveries and sporadic technological improvements. It had a coherent and comprehensive philosophy (viz., Samkhya) in its background, and every procedure and though-complex in Ayurveda stems directly from this world-view, which is at once wholesome and humanistic. Ayurveda fell on evil days when its growth lost this belongingness to systemic thinking, instead of the original holistic approach that fragmented and drug-oriented therapeutics began to dominate. This was how the problem of mental health was lost sight of in the Ayurvedic field.

It is being increasingly realized that modern medicine which is essentially a creature of the Cartesian dichotomy of body and mind needs to alter its approach and look upon man as a total individual in health or in sickness. To help modern medicine break-through the impasse that now confronts it, Ayurveda may shed valuable light and provide insights of far - reaching importance.

It is with this hope that we planned to produce and bring out a source book of passages in English translation relevant to mental health and hygiene and selected from the two classical texts Charaka-Samhita and Susruta-Samhita. In order to facilitate ready edification by the workers in the area of mental health, the scheme of selecting the relevant passages was adopted from the model of present day textbooks (which model, it must be conceded, is rather alien to classical Ayurvedic writings). We confess this is a limitation, and the book would be in the nature of an artificial and truncated presentation of Ayurvedic ideas of mental health, giving an undue significance occasionally to meant: to help medicare personnel trained along modern lines to acquaint themselves briefly with Ayurvedic parallels and observations.

It was originally intended to give the original passages in Sanskrit, followed by translations in English. This idea, however, was later given up, for those to whom the Sanskrit originals, would have an advantage were few, and for the large majority of the prospective readers and users of this source book English translations alone would be meaningful. It has been planned to bring out a companion volume shortly containing the original passages with commentarial notes from the two treatises. The present publication, however, includes references (chapter and verse) to the textual passages in every case.

The selection of the passages and the translations have been done keeping the modern medical student in view. The source book confines

its attention to those passages which have a direct bearing on the problems of mental health and hygiene. For the same reason, an account of the philosophical background and an account of the prevailing holistic approach have been avoided, although they would have made explicit the context in which health in general and mental health in particular has been viewed in Ayurveda. It is hoped that the present publication would generate sufficient interest among the open-minded specialists in mental health, to occasion and justify further publications which would deal with the subject matter in greater depth and elaboration.

It was the sustained interest of Dr. G.N. Narayana Reddy, the then Director of NIMHANS, that made this work and publication possible, although a super-specialist, he has wisdom to appreciate the holistic import and to recognized dimensions other than the purely empirical and transactional. Of the many valuable academic programmes that he sponsored during his tenure as Director, the project of producing a source-book which would illustrate the traditional Indian viewpoint was one. I congratulate him on the successful completion of the project, and the publication which has made possible.

I am indebted to the senior Ayurvedic physician and scholar of repute, Dr. M. Mahadeva Sastry for having readily responded to my request to help us in the project. My son, Dr. S.R. Sudarshan, who is also an Ayurvedic physician has rendered assistance in the finalization of the manuscript for the press. I must acknowledge the cooperation that Mr. N. Gopalakrishna, Assistant Editor, NIMHANS gave me during the course of this publication.

**- S.K. Ramachandra Rao**



# Mental Health in Ayurveda

Health is the basis of virtue (*Dharma*), wealth (*Artha*), desires (*Kama*) and emancipation (*Moksha*).

(*Cha. Su. 1-15, 17*).

Diseases, on the other hand, are obstacles to health and virtuous life. The sages, desirous of removing the obstacles to man's welfare, meditated for long and found solace in Lord Indra.

*Dharma* is that which supports man. *Dharma* which is associated with the soul can be inferred from the perception of actions. *Artha* is the attainment of wealth like gold etc. *Kāma* is the fulfilment of desires such as embracing women etc. *Moksha* is the liberation from the fetters of this world. Health is nothing other than a balanced condition of *dhatus* (the sustaining components of the body) represented by the absence of diseases. Health is the main requirement for fulfilment of these four objectives of human life. A diseased person is incapable of fulfilling any of these four objectives of life. It cannot be said that first there is disease and later the absence of health. Both these things take place simultaneously. An impediment to the four fold objectives of life is something which is positive. In all beings, there is present an innate desire to live. Even loss of happiness and presence of distress cannot extinguish this desire. The attempts to commit suicide by some persons in distress, in an ultimate analysis amounts to getting rid of the unfavourable condition of life rather than of life itself.

Indira bestowed upon them the knowledge of etiology, symptomatology and therapeutics, the tripartite knowledge essential to both the healthy and the ailing.

(*Cha. Su. 1-24*)

This verse presents in a nutshell the scope of Ayurveda. Etiology here refers to the immediate and distant causes of diseases. The symptomatology includes all the characteristics of diseases and health. The therapeutics include wholesome diet and regimen.

Ayurveda is that branch of knowledge wherein are described:

1. The characteristics of desirable and undesirable life, happy and unhappy life.



2. Those factors which provide furtherance or hindrance to these four kinds of life and
3. Life itself. (Cha. Su. 1-41)

Life is of four types viz. *Hita* (useful), *Ahita* (harmful), *Sukha* (happy) and *Dukha* (misery). Ayurveda deals with all these four kinds of life, its wholesome and unwholesome habits, or its span and the description of life itself.

Thus, broadly speaking, Ayurveda is nothing other than knowledge of life.

The configuration of body, the senses, the mind and the consciousness is spoken of as *Ayus* or the life span which has the synonyms nourisher, animation, the transient and the link (between the past and present and the future lives). (Cha. Su. 1-42).

The Body is made up of the five *Mahabhutas* and serves as an abode for the enjoyment and suffering of the soul. The senses are the visual sense etc., the *Satwa* is the mind and the *Atma* is the bearer of knowledge. All these are combined in a meaningful way. Although this combination is transient because of the body being momentary, still this is taken as a single continuum. The synonyms have been given here in order to explain two important aspects of life viz., its permanency in spite of the body being momentary and its transmigratory faculty.

According to another definition, life is a continuity of consciousness. But in essence, life is nothing except the combination of the body, the sense organs, the mind and the soul. The continuity of consciousness follows this combination. As soon as this combination is lost, life ceases to exist.

Mind, Soul and the Body – these three constitute a tripod, upon the meaningful combination of which the world is sustained. They constitute the substratum for everything which is endowed with life. This (combination of the above three) *Purusha* who is sentient and who is the subject matter for this science. It is for this that Ayurveda has been brought to light. (Cha. Su 1-46-47)



In the above verses, the subject matter for this science is being enunciated. The entire wordly life depends on the proper combination of body, mind and soul. This combination is likened to a tripod. A tripod can sustain itself as long as none of its three constituents is disturbed. This is common to every sentient being.

The sense faculties along with their objects are included under Body; *Buddhi*, and *Ahamkāra* are included under soul. The mind occupies a primary position as all the activities relating to the body are controlled by it.

The totality of substance is composed of *mahabhutas*, soul, mind, time and space. Animate substances possess same faculties, whereas inanimate substances are devoid of them. (Cha.Su. 1-48)

Although it is the soul and not the mind or body which is endowed with that with we call life, consciousness manifests only when combined with mind and body. This view can be illustrated with the example of hot water. The truth is not water that is hot, but the principle of fire which is in combination with water that is hot.

Under the heading of the living matter is found the vegetable kingdom also. The movement of the plants towards the sun etc show that even the plants are endowed with the sense faculties, but in a less manifest form.

The body and the mind are the abodes of diseases as well as health. Proper body-mind interaction is the cause for happiness. (Cha.Su. 1-55).

The mind and body are the abodes of diseases and health both singly and jointly. Thus leprosy is mainly physical, passion is mainly mental and insanity is both physical and mental malady. In several contexts, health is referred to as happiness. (Cha. Su. 1-56)

*Paramātmā* is immutable, and is the source of consciousness only when united with the mind, sense-objects and sense-faculties. It is eternal and is the witnesser of all our actions. (Cha.Su. 1-56)

In the preceding verse, mind and body are described as being the abodes of health and disease. The soul is however not subject to pathogenesis. It is only when the soul is associated with the body or



mind, it can be diseased or healthy. The soul causes consciousness (life) through the agency of the mind, the specific qualities of the five elements (*Mahabhutas*) and sense organs. When this agency is not present, life (consciousness) is not manifested.

The soul is eternal, but it does not necessarily follow that the consciousness caused by it is also eternal. The soul observes all activities. So it is simply an observer. The soul is detached from whatever happiness or misery is found in the mind and body.

Activity and delusion are the pathogenic causes in the mind. *Vata*, *Pitta* and *Kapha* are the pathogenic factors in the body.

(*Cha. Su. 1-57*)

Of the three attributes of mind viz., *satwa*, *rajas* and *tamas*, it is only the latter two that cause diseases in it *satwa* being non-pathogenic. *Rajas* has been mentioned first because, *tamas* cannot manifest its character without *rajas* (which is the cause of all activities).

Mental afflictions are to be treated with (tact) knowledge about self, knowledge about the sciences, fortitude, memory and concentration (*samadhi*).

(*Cha. Su. 1-58*)

Fortitude is non-yielding of mind. Memory is recollection of experiences earlier had. Concentration is the regulation of the mind in the self after withdrawing it from the sense object.

In the interests of one's present and future, welfare, urges and impulses which lead to rash and unwholesome actions of mind, speech and body should be forcibly suppressed.

(*Cha. Su. 7-26*)

There are some urges which have to be restrained or suppressed. These include the urge for rash action (such as running towards a wild elephant) and the urge for doing evil deeds.

The wise man should restrain his impulses or greed, grief, fear, anger, vanity, shamelessness, jealousy, lust and malice.

(*Cha., Su. 7-27*)

The evil impulses relating to the mind have been enumerated. By greed is meant an abnormal or excess desire for any object. Grief is that emotion felt at the death of a son etc. Fear is that emotion felt when one



sees a danger to life. Anger is the intense hatred by which a man feels as if burning. Vanity is a feeling of superiority born out of imputing to oneself good qualities which one does not possess. The desire to conceal bad qualities is shame. Absence of that is shamelessness. Jealousy is the desire to prevent another person from obtaining excess of something which is common to both. Lust is an excess desire to indulge in an object even if it is proper. Malice is the desire to do harm to others.

Harsh, biting, untimely and excess speech, and falsehood should be avoided. *(Cha. Su. 7-28).*

Here the evil impulses relating to speech have been enumerated.

Impulses which cause physical activities injurious to others such as adultery, theft, violence, etc should be checked. *(Cha. Su. 7-29)*

The evil bodily impulses or urges have been enumerated in the above verse.

The man who is free from misconduct of mind, speech and body, enjoys the fruits of righteousness, wealth, sensual desires and acquires the spiritual merit. *(Cha. Su. 7-30).*

Jealousy, grief, anger, vanity, hatred, etc are mental disorders resulting from errors of judgement. Avoiding errors of judgement, restricting sense faculties, recollection (of good advice), knowledge of place, time and one's capacity, good conduct, knowledge of authoritative instruction and its proper application are necessary for prevention and cure of diseases.

The restraint of sense organs implies abstinence from indulgence in their objects. Good memory includes memory relating to morality of one's kith and kin, as well as other human beings. It is also said that one can rid oneself of mental ailments by recollecting the exact nature of objects. Thus restraint of sense - organs and a good memory go a long way in preventing mental diseases. *(Cha. Su. 7-52, 53, 55)*

Authoritative sages are those enlightened human beings who are free from attachment and prejudices. Diseases can be best prevented by avoiding the causative factors. Diseases already manifested can be cured by following the prescribed regimen and diet.



The mind which is beyond the reach of the sense-faculties is referred to as *satva*; some others call it *chetas*. The action of mind is determined by its contact with its action and soul. The mind controls the functions of the sense-faculties. (Cha. Su. 8-4)

Mind transcends all the sense faculties which are responsible for the perception of external objects. Although mind is to be regarded as a sense faculty as it experiences happiness etc, still it is beyond the other sense faculties. It is therefore to be regarded as the controller of all the five sense faculties and the mind is much more subtle than them.

The synonyms of mind have been mentioned for facilitating better understanding. Mind is called *satwa* because it perceives objects. Some people call it *chetas*. It is the soul which is mainly responsible for the experience of happiness. To be explicit, it is only when the objects etc. are present and the soul is active, that the mind motivates the sense faculties to cognise successfully.

In one and the same individual the mind appears to be multiple in character due to variations relating to the experience of its objects, perceptions of the sense faculties, its disposition and also its contact with *rajas*, *tamas* and *satwa*. But strictly speaking, there is no multiplicity of mind. It is one and only one. So it does not motivate more than one sense faculty at a time and that is why all the sense organs are not active simultaneously. (Cha. Su. 8-5)

The mind acts in many ways. It experiences happiness sometimes and at other times it experiences misery. It motivates the sense-faculties in various ways. It takes various forms due to its contact with *satwa*, *rajas* and *tamas*. Thus if the mind is dominated by *rajas* it experiences the feeling of anger. If by *tamas* it experiences the feeling of ignorance and if by *satwa*, it inclines towards cleanliness and truth. Do not all these facts show the multiplicity of mind. They do not. The mind only appears to be multiple. In truth it is one and only one in number and infinitesimal in size.

One may argue that very often sense faculties are seen to be active simultaneously. But the truth is that all the sense faculties are only apparently active at the same time. In reality they are active in a consecutive order. This order is much too subtle to perceive. An illustrative analogy can be given. A needle appears to simultaneously



pierce a hundred lotus leaves placed one over the other. This is obviously an impossible feat. The simultaneous piercing is only apparent.

Man is said to be of that mentality depending upon the predominant traits which are frequently seen in him. (Cha. Su. 8-6).

How can an individual be known as *satwika*, *rajasa* or *tamasa*, since the mental traits shown by a man are all too diverse. The rejoinder to such a query is that every man possesses a quality which is predominant. The predominancy can be judged by the frequency of the manifestation of the quality. Thus if a man frequently displays the quality of *satwa* in his actions, he will be known to be a man of *satwika* nature in whom the *rajas* and the *tamas* are subdued.

Sense-faculties can perceive their respective objects only when prompted by the mind (Cha. Su. 8-7)

Sight, hearing, smell, taste and touch are the five sense faculties. (Cha. Su. 8-8).

The sense materials are the material constituents which are predominantly responsible for the creation of the respective sense faculties. The sense materials are five namely space, air, light, water and earth. (Cha. Su. 8-9)

The sense organs are five namely eyes, ears, nose, tongue and skin. (Cha. Su. 8-10).

The sense organs serve as receptacles for the sense faculties. Thus the eyes serve as a receptacle for the sense faculty namely, vision.

The sense objects are sound, touch, shape, taste and smell. (Cha. Su. 8-11).

Perception of a tactile object is a series of changes that are occasioned by the contact of skin and the object which is tactile. This is so with regard to the other sense perceptions.

Perception results due to the coordination of sense faculties, its objects, mind and soul. Such a perception is momentary and decisive. (Cha. Su. 8-12)

The sense awareness is caused by a distinctive sense activity. By the distinctive activity of the visual apparatus, the visual awareness is



acquired. The same is the case with all other sense awareness. Of all other sense awareness the visual one occupies the prime position on account of its widest distribution.

A question may now be asked – how is sense awareness produced? They are produced by the conjunction between the sense faculties, their objects, the mind and soul. The conjunction may be mere contact or inseparable concomitance (cohesion). Thus in the auditory awareness, the auditory faculty and the sound have a connection of an inseparable cohesion.

These awareness are momentary but not in the sense of momentariness propounded by the Buddhists.

The mind and its objects, awareness and the soul constitute the intra personal elements. Their aggregate is the source for activities which may be good or bad (auspicious or inauspicious). *(Cha. Su. 8-13)*

The mind has the main function of reflection (on the good and bad of things). By awareness is meant the awareness of the mind and not sense awareness. The interpersonal elements are those which are intimately concerned with the person. The blending of these elements in a fit manner causes happiness, on the contrary, improper blending is the cause for distress. Improper activity is the result of disuse, overuse or misuse of these elements.

The five sense organs which are only to be inferred are composed of the five basic elements, with each element predominant in each organ. The sense faculties perceive only such of the object as are dominated by the basic elements constituting the faculties. This is because the very nature of sense faculties is determined by the particular element it is specially made up of. *(Cha. Su. 8-14)*

All the sense organs are made up of all the five basic elements. But each sense faculty is dominated by one basic element. For eg. the visual sense faculty is dominated by *tejas* and as such it is known as *taijaseya*. Such is the case with other sense faculties also.

The sense faculties can perceive only such of the objects as have the same qualities. For instance the visual sense faculty which is dominated by *tejas* can apprehend only an object which is also dominated by *tejas*.



The sense faculties along with the mind get vitiated by excess utilisation, non-utilisation, and wrong utilisation of the objects concerned and result in the impairment of awareness of the objects in the respective areas. On the other hand, correct contact conduces to the enhancement of correct awareness. *(Cha. Su. 8-15)*

The causes for successful or unsuccessful activity of the sense faculty have been explained in the above verse. The sense faculties get vitiated by the excess, non or wrong utilization of the respective objects, and thus in turn disturb the normal activity of the mind. Thus the awareness to the respective objects is impaired. The awareness is properly regulated by the normal utilisation of the object of the sense faculties.

The object of mind is deliberation. Right perception of the object causes correct awareness, whereas excessive, deficient and erroneous perceptions cause the disorder of the mind and wrong awareness. *(Cha. Su. 8-16)*

The deliberation of mind is altogether independent of the sense faculties. The mind gets vitiated by non-deliberation, excessive deliberation or wrong deliberation about its objects; because of this the mental awareness is also disturbed.

Normalcy of the body and sense faculties can be achieved and maintained by the application of the following methods:

*(Cha. Su 8-17)*

(1) Proper contact of sense faculties and their respective objects and the proper performance of actions after intelligent and repeated scrutiny, and (2) resorting to the use of factors which can counteract the prevailing conditions of region, season (time) and one's own constitution.

Therefore, all persons who desire health and happiness should follow with dedication the rules of good conduct.

The normal conditions of the sense faculties and the mind can be maintained by certain therapeutic devices. The proper performance of actions can be done by following such procedures that are beneficial to oneself and by avoiding those that are harmful. By such actions, which check the violational transgression, normality is assured. The use of factors which can counteract the prevailing conditions of region, season



(time) and one's own constitution can cure the diseased condition which has already been created. Positive health can, therefore, be maintained by due performance of acts as prescribed in the texts of Ayurveda.

By following these, one achieves both good health and mastery over the senses. *(Cha. Su. 8-18)*

The rules of good conduct, which every person desirous of health and mastery over the senses, should endeavour to follow are described below; One should cultivate a smiling face and a modest, tolerant, enthusiastic, truthful, friendly and noble disposition; one should have recourse to measured, timely, pleasant and beneficial speech; one should be courageous, self-controlled and well-mannered: one should be hospitable, respectful towards teachers and elders, sympathetic towards the frightened, merciful towards the poor, and compassionate towards animals; one should also be free from anger and passion.

*(Cha. Su. 8-18)*

One should never speak falsehood, covet the belongings of others, rejoice in vengeance, be vicious towards the wicked, betray the secrets of others and mingle with persons who are arrogant, impious, mean, wicked and depraved.

*(Cha. Su. 8-19)*

Telling a lie is forbidden only when it involves causing danger to living beings. If one can save a life by telling a lie, it is not to be treated as a sinful act.

No man should succumb to the temptations of the mind and senses. One should also refrain from placing too heavy a burden on the senses or intellect.

*(Cha. Su. 8-27)*

A person should avoid gazing long at stars, undesirable and unbearable sights; and treading on sacred or unclean objects. One should not treat with disrespect a dead body.

*(Cha. Su. 8-19)*

One must not give room to excess of joy or sorrow, arrogance and depression. One should not be faint-hearted but should maintain tranquility even in misfortune.

*(Cha. Su. 8-27)*

One should be devoted to bramacharya, knowledge, charity, friendliness, kindness, joy, impartiality and peace.

*(Cha. Su. 8-29)*

Harmony of the sustaining elements of the body is health, while disharmony is disease. Health is also known as happiness, while desire is distress.

*(Cha. Su. 9-4)*



The supporting elements include *vata*, *pitta* and *kapha*. Any deficiency or excess in the elements serves as the causes for diseases. Disease is the cause for misery. Misery alone is not disease. There are certain diseases (eg. a mole) which do not cause bodily distress. But they are regarded as diseases since they cause mental distress.

A person who possesses unimpaired intelligence, understanding, energy and enterprise, and who wishes to secure good in this world and the hereafter should follow three pursuits, viz. pursuit of life, pursuit of wealth and pursuit of the transcendental values. (Cha. Su. 11-3)

Strength is of three kinds – constitutional, periodic and acquired. Constitutional strength is inherited and it is the natural strength of body and mind. Periodic strength is according to seasonal condition and age. Acquired one is the strength got from food and physical culture.

(Cha. Su. 11-36)

The strength of mind includes enthusiasm also.

There are three causative factors for disease. They are overuse, misuse and disuse of: (1) Sense objects (2) Activity and (3) Season.

(Cha. Su. 11-37)

#### **Sight:**

- over use - gazing inordinately at very bright objects
- disuse – not using the eye at all.
- misuse - to look at objects either too close or too remote; sights which are frightful, terrible, prodigious, hateful, unusual and alarming sights.

#### **Hearing:**

- overuse – loud thunder, noise or beating drums etc.
- Disuse – not to hear at all
- Misuse - harsh, afflicting, humiliating and terrifying noises

#### **Smelling:**

- Overuse - inordinately piercing, strong and deliquescent odours.
- Disuse – not using the sense organ at all
- Misuse Putrid, hateful, dirty, rotting, poisonous and cadavarous odours.

#### **Tasting:**

- Overuse – indulging inordinately in any taste.
- Disuse – not tasting anything.
- Misuse – wrong diet regimen.



## Sensing touch:

- Overuse – indulging in extreme cold and heat, too much bathing, oil-massage, rubbing, etc.
- Misuse – Application of cold and hot application without correct sequence, contact of the skin to pressure on uneven surfaces, trauma, unclean things and evil spirits.

The wholesome and unwholesome stimulations of the senses have their effect on the mind and its faculties both directly and indirectly. Environmental pollution of air, water, land and time affect the community as a whole. (See Viman/ch. III). Pollution of each must be eradicated to prevent disease. So far as the sense stimulation is concerned each stimulus affects the minimum or maximum ability of the corresponding sense organ to sustain it. The stimuli may be below the minimum or above the maximum limits of the particular sense faculty. Abstinence from using any sense-faculty for long leads to the degeneration of that faculty. All these are errors of judgement adversely affecting normal health of the individual. The examples given above are only general. They can be interpreted in accordance with the living conditions of all places for all times. Looking at the electric welding arc, directly gazing at the sun, loud noises etc. are injurious to the sense faculties. Such hazards may cause temporary or permanent disability to use the faculty of the individual.

Action here stands for the activities of body, mind and speech. Season stands for winter, rainy and summer. Very bright objects are those like the sun and the fire which cannot be seen with ease. There will be no overuse if one gazes at a picture etc. which are not too dazzling. Looking at tiny objects does not come under disuse.

The objects that terrify human beings need not necessarily be the direct objects of visual sensation.

The sharp smell is the one that causes lacrimation. Tastes are included in the substances containing them.

The tactile sense faculty pervades all the other sense faculties and is inseparably united with the mind. Thus the unwholesome contact of any sense faculty with its object is primarily dependent on the sense of touch.

*(Cha. Su. 11-38)*



Even though there are five sense organs with the corresponding objects of theirs, there is only one sense faculty viz., the tactile faculty which pervades all the sense organs. No sensation can occur without the sense of touch and this in turn is experienced only in the presence of mind.

So a wise person, if he finds himself afflicted with mental diseases, should carefully examine the things which are beneficial and non-beneficial to himself. He should restrain from following a course of conduct which is not beneficial for the attainment of virtue, wealth and desire and follow a course of conduct which assists him in the attainment of these three basic objectives. This is because no happiness or distress can occur in this world without the three elements of virtue, wealth and desire. Hence, one should serve persons who are well-versed in the knowledge of good and the bad. One should also strive to attain knowledge pertaining to the self, the place, family, time, strength and capacity.

(Cha. Su. 11-46)

The treatment for mental diseases has been explained in brief. The above line of conduct is indicated even for those persons who are suffering from somatic diseases.

The knowledge of the self can be acquired by the afflicted person posing a few questions to himself such as – 'who am I' and 'what is conducive to my health and so on. Similarly the knowledge about the place implies the knowledge of the locality and the propriety of regimen prescribed for the local conditions.

The remedy for psychic disorder consists in achieving the three objectives of life, serving the learned, acquisition of knowledge of one's self etc.

(Cha. Su. 11-47).

The three objectives of life are *dharma* (virtue), *artha* (wealth) and *kāma* (desire) as already explained.

*Vata* restrains and impels the mind. It coordinates all the faculties and helps in enjoyment of their objects. It prompts speech. It is the source of auditory and active senses, the origin of all excitement and enthusiasm. Aggravation of *vayu* depresses the mind and impairs all



the senses. Aggravation of *vayu* also gives rise to fear, grief, stupefaction, depression of spirits, delirium and obstruction to vital function.

(*Cha. Su. 12-8*)

Most of the qualities attributed to *vata* in the above verse can be inferred. *Vata* restrains the mind from unwholesome objects and impels it towards wholesome ones.

*Pitta* is the representative of agni in the human body. Its normal and abnormal states give rise to digestion or indigestion. Normal or abnormal vision, normal or abnormal complexion, valour, fear, anger, elation, clarity, delusion etc.

(*Cha. Su. 12-11*)

The emotions of fear and valour are caused by *sādhaka pitta*, the seat of which is the heart.

*Sleshma* in its normal and abnormal condition causes stability or weakness, growth or emaciation, vigour or lethargy, virility or impotency, knowledge or ignorance, intelligence or delusion etc.

(*Cha. Su. 12-12*)

If oleation therapy is administered during the day time in summer or to patients suffering from diseases dominated by vitiated *vata* or *pitta*, it may cause fainting, thirst, jaundice or mental disturbances.

(*Cha. Su. 13-20*)

if oleation therapy is administered to a patient suffering from a disease dominated by vitiated *kapha*, even then diseases will be caused.

Clarity of understanding, clearness of sense organs and mind.... are the signs of right purgation.

(*Cha. Su. 16-5-6*)

'Head' within which all the sense faculties are situated is truly the most important of all the organs.

(*Cha. Su. 17-21*)

When the mind is overcome by fatigue, and when the cognitive sense organs withdraw from their objects an individual is said to sleep.

(*Cha. Su. 21-35*)

When the word mind is used, it is taken for granted that it is in contact with the soul. Thus when the mind (along with the soul) gets exhausted and the sense faculties become inactive, then the person is said to be sleeping. The withdrawal of the sense faculties from their



organs implies that the sense organs are inactive. Sleep is nothing but the location of the mind in a place which is unconnected with the sense faculties. The action of individuals is dependent on that of the mind, so when mind dissociates itself from its objects, individuals also dissociate themselves from their objects.

Happiness and sorrow, growth and emaciation, strength and weakness, virility and impotence, knowledge and ignorance, life and its cessation depend on sleep. Untimely sleep, oversleep, or loss of sleep take away one's life and happiness like the night of destruction.

(*Cha. Su. 21-36-37*)

Weakness of the auditory function, insanity, delirium, chest pain etc. are caused by over depletion of nutrients.

(*Cha. Su. 23-28*)

Lethargy, irritability, delusion and such other disorders are caused by vitiation of blood.

(*Chu. Su. 24-24*)

The *doshas* provoked by improper diet, of a person whose mind is enveloped by ignorance and passion, afflict the channels of blood, nutrient fluid and sensation, and cause various disorders such as intoxication, fainting and coma. From the point of view of aetiology, symptomatology and treatment, intoxication is less serious than fainting, and fainting is less serious than coma.

(*Cha. Su. 24, 25-29*)

The provoked *vata* afflicts the mind that has become weakened, and causes *vataja* kind of intoxication.

(*Cha. Su. 24-30*)

The person whose speech is wrathful and harsh, who likes fighting and picking up quarrels and who is of red, yellow or of dark complexion, is to be regarded as affected by intoxication of the *pitta* type.

Similarly *pitta* or *kapha* also distracts a man's mind causing excitement. Their special characteristics will now be explained.

(*Cha. Su. 24-32*)

A person whose speech is indistinct, excessive and fast, who makes unstable and incoordinated movements and whose appearance is dry, dusky or red should be known as suffering from intoxication of the *vata* type.

(*Cha. Su. 24-33*)

A person whose speech is scanty, incoherent or irrelevant, who is lethargic and indolent and who is pale of complexion and is unoccupied



must be known as suffering from intoxication of *kapha* type. All these symptoms appear together in the condition of intoxication caused by all three *doshas*. (Cha. Su. 24-34)

The characteristic of the intoxication is that it rises and abates quickly and resembles the intoxication due to alcohol. The condition of intoxication which is produced from alcohol as well as those resulting from poison and toxic condition of the blood do not occur without the preceding disharmony of *vata*, *pitta* and *kapha*.

He whose fainting is brought about by *vayu*, sees space as being blue or black or red (aura) before fainting and awakens from it quickly. He suffers from tremors, pain in the limbs and severe pain in the cardiac region and is emaciated and is of dusky or red complexion. (Cha. Su. 24-36)

In fainting caused by *pitta*, the patient perceives an aura of red, green or yellow colour. There is copious perspiration after the patient regains consciousness. The patient also experiences thirst, burning sensation all over the body and anxiety. His eyes are bloodshot, the stools and complexion are yellow in colour. (Cha. Su. 24, 37-38)

In fainting caused by *kapha*, the patient experiences an aura which is dark and cloudy. The patient regains consciousness after a long time. Symptoms such as heaviness of the body, clamminess of the skin and hyper salivation may also be present. (Cha. Su. 24-39, 40)

In the *sannipata* type of fainting there are all the symptoms of the three vitiated *doshas* thus resembling epileptic fit without the fearful convulsions. (Cha. Su. 24-41)

Intoxication and fainting subside after the vigour of *doshas* is spent. But that is not the case in *sanyasa* coma, which is cured only if treated with medicine. (Cha. Su. 24-42)

The *doshas* if severely provoked afflict the heart of the weakened individual, affecting the actions of speech, mind and body, and later bringing about total loss of consciousness. (Cha. Su. 24-43, 53)

*Purusha* is considered as an aggregate of the soul, sense faculties, mind and the sense objects. (Cha. Su. 25-9)



The soul alone collects and enjoys the actions and their results respectively. Happiness and misery cannot occur without the soul.

(Ch. Su. 25-9)

Mind which is enveloped by passion and ignorance is the proximate cause for diseases.

(Ch. Su. 25-11)

There are five kinds of insanity namely *vata*, *pitta*, *kapha*, *sannipata* and exogenous.

(Ch. Ni. 7-3)

The four kinds of insanity caused by the vitiation of the *doshas* manifest themselves rapidly in the following circumstances:

1. When an individual is timid.

2. When he is mentally agitated.

3. When the *doshas* in his body are aggravated and vitiated.

4. When he partakes food consisting of unwholesome and unclean ingredients, possessing mutually contradictory properties, or which is touched by the unclean hands of a person suffering from diseases or when he neglects the prescribed dietic rules.

5. When he resorts to such regimens which are not conducive to health.

6. When his body is greatly emaciated.

7. When he is suffering from any other diseases.

8. When his mind is constantly afflicted by passion, hatred, anger, greed, excitement, fear, attachment, exertion, anxiety and grief and when he is subject to excessive physical assault.

(Ch. Ni. 7-4)

In these circumstances, the mind gets seriously affected and awareness is impaired. The *doshas* get vitiated and enter the *hrudaya* and obstruct the channels of mind causing insanity.

An individual is mentally agitated when his intellect is overpowered by *rajas* and *tamas*. Such rules of behaviour are called "*Sadvrutta*" which protect the health of the person. Diseases are caused by neglecting these rules of behaviour.



Insanity is to be known as the agitated or unsettled state of mind, awareness, perception, knowledge, memory, involvement, virtue, behaviour and conduct. (Cha. Ni. 7-5)

The above are the characteristic symptoms of this disease. The agitation or disturbance is found in each one of the functions mentioned. In the agitation of the mind, the patient reflects on undesirable things and does not reflect on the things which are to be reflected upon. Due to the perversion of the awareness, the individual considers eternal things as ephemeral and desirable things as undesirable things. Due to the derangement of perception and knowledge, the individual is unable to sense the burning caused by fire. In other words, perception is knowledge. Due to the disturbance in memory, the person is unable to remember anything and if at all he does so it will be incorrect. Due to perversion of the involvement the patient feels an indifference to things that had earlier been craved for. Because of disordered behaviour the patient indulges in undesirable activities. Conduct is the name given to activities.

A feeling of voidness in the head, restlessness of look, tinnitus, hard breathing, ptyalism (dribbling of saliva) disinclination for food, loss of taste, indigestion, catch in the chest, apathy, fatigue, disorientation to surroundings, excitement, constant horripulation, frequent fever, flight of ideas, pain in the upper portion of the body, simulation of palsy (facial paralysis). Frequent appearance of the following in dreams:

1. Inauspicious objects that are wondering, moving and unstable.
2. Riding over the wheels of an oil press.
3. Being churned by whirl winds
4. Sinking in fearful whirl pools and
5. Retraction of eyes.

Apathy is not merely thinking about nothing but also thinking about undesirable things. Flight of ideas stands for wondering of thoughts. Simulation of palsy that disease which produces in the patient, movement in one half of the face etc. (Cha. Ni. 7-6)

In the insanity due to *vata* there is quick manifestation of the following symptoms after the prodromata: continuous restless moving



about, sudden twitching of eyelids, eyebrows, lips, sudden jerking of shoulders, involuntary movement of jaws, forearms, feet and other parts of the body. Incessant and incoherent speech, frothing in the mouth, smiling, laughing, dancing, singing and playing musical instruments without reason, mimicry of musical instruments, feeling of moving about on objects which are not vehicles, bizzare in dress and decoration, craving for things which cannot be obtained or used, disregard of things that are obtainable, excessive jealousy, aggravation of condition by regimen not indicated in *vata*. In the *pitta* type, the patient is intolerant and angry, needlessly excited, feels a desire to cause injury to oneself or others with weapons or hands, desire to run away, desire for shade, cold water and food, constant anguish, ferocious eyes with coppery, greenish or yellowish tinge, aggravation of condition by regimen contraindicated in *pitta*. In *kapha* type of insanity the symptoms are disinclination for movement, speech, walking, dribbling of saliva, discharge of nasal mucous, aversion of food, desire for solitude, aversion to cleanliness, dirty and timid appearance. Aggravation of condition by regimen contraindicated in *kapha*. In the *sannipatta* type all the symptoms of morbid *doshas* are seen and its prognosis is unfavourable and incurable.

(Cha. Ni. 7-7)

In insanity, the manifestation of full fledged disease symptoms take place immediately after the premonitory symptoms. In this respect, insanity is different from other diseases in all of which the actual manifestation of the disease occurs a long time after the premonitory symptoms develop. The regimen that is indicated in *vata* like oleation, unctuous substances, etc. alleviate disease. Regimen, which increase *vata* such as dry substances etc. aggravate the condition.

The other three types which are within the limits of therapy have to be treated by oleation, sudation emesis, purgation, restorative and unctous enemata, errhines, medicated smoking, fumigations, eye-salves, nasal instils, insufflations, oil-baths, external applications, intimidations such as death, chaining, lock-up, threatening, inducing surprise, and forgetfulness, depletion and venesection, wholesome dietary and medication according to the *doshas*, and antagonistic to the causative factors.

(Cha. Ni. 7-8)



The type of insanity having etiology, premonitory symptoms, present symptoms, pain and homologation, (*upashaya*), different from the endogenous insanity (viz., that which are caused by the vitiation of *doshas*) is known as "exogenous insanity". Some scholars are of the view that this type of insanity is caused due to previously done unwholesome actions. Punaravasū. Atreya considers that errors of judgement are the main causative factors for this disease. It is due to the errors of judgement, that the person disregards the gods, ascetics, ancestors, *gandharvas*, *yakshas*, *rakshasas*, preceptors, elders and other wisemen. Due to errors of judgement, the person resorts to undesirable activities and as such he brings upon himself an abnormal condition. (Cha. Ni. 71-10)

Errors of judgement are considered to be the sole causative factors for this type of insanity. The view however is not contradictory to that of the few scholars who opine that the previously committed evil actions cause this kind of insanity since even the evil actions are but the outcome of errors of judgement. Thus in this kind of insanity it is the patient who should hold himself responsible for causing the disease.

The premonitory symptoms of the exogenous type of insanity caused by the ill effect of anger of gods etc. are desire for inflicting injury upon pious and innocent beings, irritability, peevishness, apathy, impairment of *ojas*, complexion, lustre, strength and nightmares. (Cah. Ni. 7-11)

Different modes of inducement of insanity:-

1. The gods by their look,
2. The preceptors, elders, adepts and great seers by a curse,
3. The manes by their appearance
4. Gandharvas by touch
5. The yakshas by seizure
6. The demon by making the victim perceive their odour.
7. The *pishachas* by riding on the victim. (Cha. Ni. 7-12)

Symptoms of exogenous insanity are - extraordinary strength, energy, ability, prowess, grasping power and retention of knowledge. The period of its manifestation is not definite. (Cha. Ni. 7-13)

The adjective extraordinary is to be applied for all the above listed functions.



The probable time for the manifestation of the malign influences of gods, sages, manes, *gandharvas*, *yakshas*, demons and *pishachas* or of the preceptors, elders and adepts is as follows:

1. In the beginning of the evil act or at the time of maturity of past sins.
2. While living alone in a deserted house, or at the junction of four roads.
3. During the act of intercourse on early morning and evenings, on fullmoon and newmoon days and during menstruation.
4. While behaving improperly during vedic recitation, sacrificial offerings and rites.
5. At violation of celibacy and discipline.
6. At the battle field or during the destruction of the country.
7. During eclipse, child birth, exposure to unclean things such as vomiting, purging and haemorrhage.
8. While visiting holy places and temples in an improper way and spoiled dress or, during any other unworthy and condemnable act.

(*Cha. Ni. 7-14*)

Insanity is caused by these agents with three objectives namely:

1. To inflict injury.
2. To play
3. To exort prayer, worship.

(*Cha. Ni. 7-15*)

The motive is to be inferred from the victims, behaviour and symptoms. A victim of insanity afflicted by the curse of gods etc. enters the fire or drowns in water, or falls from a height or inflicts injury on himself with weapons or flagellates himself etc. to end his life. This type of insanity is incurable. The remaining two i.e. sex-passion and desire for worship are curable.

The remedial measures for the two comprise the following - chanting of mantras, medicinal plants, precious stones, auspicious rites, oblations offerings, rituals, fasts, benedictions, worshipping gods and pilgrimages.

(*Cha. Ni. 7-16*)



The five varieties of insanity fall into two kinds of classification viz. endogenous and, exogenous, curable and incurable. Sometimes one variety may be mixed up with the others depending on the causative factors. The prodromata may also be mixed. The mixed variety of two curables is curable with the integrated measures as are required. The other variety is not curable.

When the *sannipata* type of endogenous insanity is found along with the exogenous insanity caused by agents having a desire to inflict injury, the patient is deemed to be beyond cure. The combination of endogenous insanity of any one *dosha* with the exogenous insanity caused by agent having desire to inflict injury is considered to be a combination of curable and incurable types. When two curable types of insanity are combined then it is curable.

Neither gods, nor *gandharvas*, neither *pishachas* (goblins) nor demons can torment the man who is free from misdeeds. Sufferings are caused not on account of gods and others but due to one's own misdeeds. Therefore, external factors cannot be the causes for insanity.

(*Cha. Ni. 7-19*)

It is only when invited by the misdeeds of the individual that the gods etc. produce insanity. If on the contrary, they could produce insanity irrespective of the deeds of the individual, then everybody would suffer from this disease. But this is not the case. Things which are already manifested cannot again be manifested. So if insanity has already been produced in an individual by his own misdeeds it cannot be caused by gods etc. Therefore, gods, evil spirits etc. are not to be considered as cause for insanity.

The wise man should not blame gods, manes or demons for the afflictions arising out of errors of judgement. An individual should hold himself responsible for his pain or pleasure. As such he should find out what is the path for him to adopt and not let himself to be deterred by any circumstances. Reverence to gods and use of congenial things and avoidance of everything opposed to these two are within ones control.

(*Cha. Ni. 7-21,23*)

The individual has the power to be happy or miserable. If he follows a wholesome and beneficial way of life he can be happy. If, on the



contrary, he follows an unwholesome way of life, he brings misery upon himself. It is hence seen that the individual has within himself the capacity to prevent and cure insanity.

Persons of the following description are prone to epilepsy – those in whom excess passion and ignorance have overpowered the consciousness, in whom *doshas* change to other tracts, in an imbalanced state, those who have neglected the rules of dietary regimen and use unclean and wrongly prepared food, those who neglect the hygienic way of living, those who resort to wrong activities and those persons who are extremely emaciated. In such persons the *doshas* get aggravated and the vitiated *doshas* enter the heart which is the supreme seat of life and the sense faculties in a person whose thoughts have been overcome by *rajas* and *tamas*.  
(Cha. Ni. 8-4)

The dormant *doshas* aggravate with the stress of emotions like lust, anger, fear, greed, infatuation, elation, grief, worry, anxiety etc. and suddenly obstruct the passage of heart and sense faculties whence the person gets the seizure of epilepsy.

Some of the characteristics of the person susceptible to epilepsy are described even in the chapter on insanity (vid. Ni. 8). The soul has many abodes in the body but since the heart is the seat of consciousness, it is considered to be the abode par excellence of the soul.

The *doshas* stay in a latent state in the heart and sense faculties. They are aggravated by the forces of passion etc. and spread throughout the body, especially in the sense faculties and the heart resulting in the manifestation of epilepsy.

The epileptic stage is attended by the loss of consciousness and fearful paroxysmal movements of the body which are produced by the perversion of memory, understanding and other mental faculties.

(Cha. Ni. 8-5)

The characteristic symptoms of epilepsy have been enumerated in the above verse. Perversion implies disordered functioning. The fearful paroxysmal movements are those movements which are attended with frothy vomiting, abnormal posture, etc. As one cannot perceive anything in darkness, similarly a patient suffering from epilepsy loses his understanding.



The premonitory symptoms and signs are spasms of the eyebrow, continuous distortion of eyes, hearing of sounds not present, dribbling of saliva, nasal discharge, disinclination for food, indigestion, catch in the chest, distension of the abdomen, general weakness, cracking pain in the bones, pains in the body, delusion, feeling as if entering into darkness, swooning, giddiness and frequent dreams of scenes of intoxication, dancing, acting, murdering, trembling, falling and so on.

(*Cha. Ni. 8-6,7*)

By distension of abdomen is meant the presence of rumbling sounds in the abdomen which is caused by *vata*.

The following are the characteristic features of different types of epilepsy.

(*Cha. Ni. 8-8*)

*Vata Apasmara*: Almost instantaneous loss and regaining of consciousness, bulging of eye balls, incoherent speech, frothy saliva, engorged neck due to affected breathing, twisting of head to one side, tightly clenched fingers, instability of upper and lower extremities, dark, red or dry colour finger nails, eyes, face and skin, perception of moving objects that appear shaky, hard and dry. Alleviation of the condition by regimen is the same as indicated in vitiated *vata*.

*Apasmara* caused by *pitta*: Almost instantaneous loss and regaining of consciousness, groaning, rolling and slipping on the ground; nails, eyes, face and skin appear greenish, yellowish, or coppery; perception of crimson, blazing and angry forms. Alleviation of the conditions by the regimen is the same as indicated in vitiated *pitta*.

*Apasmara* caused by *kapha*: Long interval between the attacks, slow in regaining consciousness, falling on the ground, few convulsive movements, dribbling of saliva, nails, face, eyes and skin are pale, seeing of objects that are white, thick and unctous. Alleviation of the condition is effected by regimen which is indicated in *kapha*.

In the *sannipata* type all the symptoms of the three *doshas* are manifested and this type is stated to be incurable.

The patient sees different kinds of objects before falling down. Thereafter he becomes unconscious. A reference to these symptoms can be seen even in *Sushruta Samhita* (Uttara Ch. 61). The duration of



unconsciousness is seen to be shorter in *Vatika Apasmara* because *vata* is quicker in action than *pitta*. In *Kaphaja Apasmara* the loss of consciousness is for a longer period of time.

Sometimes the epileptic types are mixed up with extraneous causes which will be described later on. The additional symptoms do not conform according to the *doshas*. (Cha.Ni. 8-9)

In the type of epilepsy caused by extrinsic causative factors the symptoms caused by the vitiation *doshas* manifest themselves in addition to those caused by extrinsic factors. Unlike insanity, there is no special type of exogenous epilepsy.

Epilepsy has to be treated with strong purificatory therapies and palliatives, in addition, chanting of *mantras* is required in epilepsy which is associated with extrinsic causes. (Cha. Ni. 8-10)

A brief note on the treatment aspect has been given in the above verse.

The mind controls the body because of its association with *atma* (soul). Mental strength is of three types – superior, moderate and inferior. Accordingly, men are of high, moderate and low mental stamina. Among them, persons of superior mental strength are unaffected by the stress of great sufferings whether due to internal or external causes, even if they are physically weak. Those of moderate type withstand the suffering by self-consolation or when consoled by others. Those of inferior type do not get consoled either by themselves or by others. Even if their bodies are well built they are unable to bear even mild sufferings. With any impending fear, grief, temptation, delusion, insult or by listening to stories of anger, hate, horror or when they see the flesh and blood of animals or men they become depressed in spirits, pale, insane or giddy. They fall down unconscious and may even die. (Cha. Vi. 8-119)

The mind controls the body by impelling actions and by supporting the body. Unlike individuals of superior mental qualities, those persons having mediocrity of mental strength are unable to tolerate pain or suffering on their own. If however, they see other people tolerating it well, they gain strength and determination and as a result they are able to tolerate pain.



According to another classification man is made of twenty-four principles namely: the mind, ten sense and motor organs, the five sense objects and the eight fold evolutes of *Prakriti*. (Cha. Sha. 1-17)

It has earlier been stated that *Purusha* (Man) is composed of six elements namely, the five *Mahabutas* and consciousness. Now another classification of *Purusha* (Man) is done, on the basis of the *sankhya* philosophy. But does not the *sankhya* system speak of twenty-five *tatwas*? To this query, the answer is that *Purusha* is here included under *Avyakta*, because the quality of unmanifestedness is common to both *prakriti* and *purusha*. The eight fold evolutes of *prakriti* are the five subtle *Mahabhutas*, *Ahamkara*, *Buddhi* and *Avyakta*.

Mind is known to exist by the presence and absence of cognition. If the soul, sense faculties and sense object are aligned with one another, but the mind is occupied elsewhere, cognition does not take place. The presence of mind is essential for cognition to occur. Mind has two important attributes viz. atomicity and oneness. (Cha. Sha. 1-18,19)

The mind has been mentioned first in the list of 24 *tatwas* (principles) and as the characteristic features of mind have been explained in this verse. One can know from personal experience that when the sense faculties are connected with their objects cognition will not be necessarily present. Sometimes it is present and sometimes not present. This clearly shows that there is a sixth sense namely, mind which determines cognition of the object.

Whatever is deliberated upon, inferred, meditated upon imagined and anything that can be cognised are all objects of the mind. Directing senses, controlling itself, inferring and consideration are the functions of the mind. Beyond these, is the action of awareness.

(Cha. Sha. 1-20,21)

Deliberation means deciding by the mind whether a thing should or should not be done. Consideration is reflecting upon an object with regard to its evidences. Inference is with regard to the possibility such as 'this will happen in this manner' etc. An object meditated upon is an object of conceptuation. Imagination is regarding the object possessing merit or demerit. Anything that can be cognised includes things like happiness, miseries etc. which are objects perceivable by the mind alone without any aid from other sense faculties.



After mentioning the objects of the mind, the functions of the mind are explained. Direction of sense faculties and self-restraint constitute two of the functions of mind. Even the restraint of the mind is possible only with the help of the mind. As it has been said – 'the mind, if associated with other qualities does dissociate itself from the objects of its indulgence'. It has further been stated that the mind being always directed towards its objects it cannot be taken away from the undesirable objects without patience. Patience alone is capable of controlling the mind. Hence patience is the instrument by means of which the mind controls itself.

The other functions of the mind are inference and consideration. Inference is nothing but indistinct knowledge. Consideration is knowledge distinct enough to direct the mind to accept or reject a thing. According to *sankhya* philosophy, there are four factors for distinct knowledge viz. the external factor of sense organs and the three internal factors of mind, ego and awareness. Of these factors, the sense faculties can have only indeterminate perception. It is the mind which guides as to what is acceptable or rejectable. The ego brings about attachment in the form of 'this is mine', 'I am authorised to do this' etc. The awareness directs action in the form of 'I will shun that man due to his defects, I will welcome this man due to his good qualities', etc.

Ego and awareness always go together. Their domain lies beyond that of inference and consideration. The action of ego is, in fact, included in that of awareness of *Sankhya Karika* 36.

The sense faculty in contact with mind perceives its objects. The mind knowing the merits and demerits of the objects then refers it to the awareness for decision upon which one acts. (*Cha. Sha. 1-2, 28*)

The functions of awareness are described in a more explicit manner. The sense faculty merely gives indeterminate cognition. The awareness deliberates between the merits and demerits of the objects. The meritorious being considered acceptable and the demeritorious to be avoided. The determination involved in awareness is now explained. This is with reference to the object cognised up by the mind. Determinate cognition is determination of a firm nature.



Each sense faculty succeeding the previous one acquires an additional *mahabhuta* commencing from *akasa*. This can only be inferred from the sense functions. (Cha. Sha. 1-24)

After explaining about the mind, the sense faculties come in for description. Each of the sense faculties possess the features of all the five *mahabhutas*, with any one of them predominating; for eg. the visual sense faculty comprises all the five *mahabhutas* with *tejas* dominating.

The sense faculties can only be inferred from the sense functions which are nothing other than the sense awareness.

Among the *mahabhutas*, the first one *Akasa* has one quality. The number of qualities goes on increasing successively. The succeeding ones possess all the qualities of its previous *mahabhutas*. (Cha. Sha. 1-29)

The characteristic attributes of the five *mahabhutas* are sound, touch, vision, taste and smell. For each one of them, *Akasa*, the first *Bhuta* has only one quality namely sound. *Vayu*, the next one has one quality of its own, namely touch and also the quality of sound which is the natural quality of the preceding *bhuta*. Similarly, *tejas* which comes next will have three qualities viz. vision, touch and sound. *Ap bhuta* will have four attributes viz. taste, vision, touch and mind. *Pruthvi bhuta*, the last one will have five qualities. The use of the masculine gender for all the five *Mahabhutas* in the above verse is indicative of the fact that the author has *dhatu*s in view while describing *Mahabhutas*.

*Prithvi, jala, tejas vayu* and *akashas* are characterised by roughness, liquidity, heat, mobility and unobstructability. The tactile sense perceives all these characteristic attributes and their absence except that of *akasa* which it is non-resistant. (Cha. Sha. 1-30)

These characteristic attributes are with reference to the gross *mahabhutas* as well as to the subtle ones (*Tanmatras*)

A perception is named after the sense faculty with which awareness is got and perception arising from the mind is a mental perception. (Cha. Sha. 1-32, 34)



Awareness is one though there are many kinds of sense faculties causing its arousal. Each perception is due to the cooperation of mind with *atma*, sense and its objects.

In fact, passions are the causative factors of suffering in both mind and body. Renunciation of all passions removes the suffering.

*(Cha. Sha. 1-95, 96, 97)*

Just as the silk worm builds the destructable cucoon for its misery, so the man attached to sensual pleasures causes his own suffering.

The wise man, who considers sense objects to be as dangerous as fire and abstains from them does not suffer, since he is devoid of attachment.

Passions are the main causes for both bodily and mental sufferings. This is the implication of the verse. It is only when a man is impelled by passions, that he indulges in various articles and thus subjects himself to the good and bad results of his actions, the bad ones bringing misery. Once such desires are shunned, one does not have attachment or hatred.

The causes for suffering are:

- 1) Derangement of intelligence, will and memory.
- 2) Unwholesome climatic conditions.
- 3) Effects of previously committed evil actions and
- 4) Unwholesome contact of sense faculties with their objects.

*(Cha. Sha. 1-98)*

Intelligence, will and memory are forms of cognition. The temporary and causative factors of diseases (miseries) include not only such factors caused by natural variation in seasons but also those which, though caused by other factors manifest themselves at some given time (Eg. attacks of quotidian fever which recur every 3rd day).

Ailments arising out of effects of past actions are included under errors of judgement. They are considered there for contextual convenience.

In derangement of intelligence, the affected person confuses the ephemeral with the eternal and the unwholesome with the wholesome.



A person of unaffected intelligence perceives things as they are.

(*Cha. Sha. 1-99*)

This verse describes the impairment of intelligence, correct cognitive awareness does not confuse the unwholesome things for the wholesome ones etc.

In derangement of will, the affected will not be able to restrain his mind from dwelling on undesirable objects. An unimpaired will can restrain the mind from such objects which are unwholesome.

(*Cha. Sha. 1-100*)

In this verse is explained the disturbance of the will. It is the will which can restrain the mind from its harmful objects. When it becomes incapable of doing this, the derangement of the will is said to take place.

In disorders of memory, the recollection of the exact knowledge of things is lost, due to the influence of passion and delusion. Normally memory contains everything memorable.

(*Cha. Sha. 1-101*)

The disturbance of memory are explained in this verse.

An error of judgement is that act which is performed by a person of deranged intelligence, will or memory. It is the main cause for aggravation of *doshas*.

(*Cha. Sha. 1-102*)

Errors of judgement cause derangement of *vata*, *pitta* and *kapha* and also *rajas* and *tamas*.

The following common errors of judgement are enumerated below:

- (1) Forcible inducement or suppression of natural urges.
- (2) Indulgence in rash acts and excessive sex.
- (3) Wrong, untimely or late treatment of diseases.
- (4) Disregard of good conduct and modesty.
- (5) Insulting persons who deserve to be respected.
- (6) Knowingly indulging in narcotics.
- (7) Travelling at untimely hours and in disreputable places.
- (8) Cultivating the friendship of evil persons.
- (9) Negligence in following the rules of good conduct.



- (10) Falling prey to passions and emotions such as envy, pride, fear, anger, greed, etc.
- (11) Committing actions which are influenced by the above listed emotions, and passion and delusion (ignorance).

These factors are responsible for causing disease.

The symptoms caused by the disturbance of intelligence, will and memory constitute "error of judgement, untimely or late treatment" is nothing other than negligence of the time of treatment. The wrong method of treatment is but initiation of action in improper time. The initiation of action may be totally lacking, or may be out of all proportions to the disease involved or may be unsuited to the disease.

Perverse cognition and improper conduct are to be considered errors of judgement since they fall within the purview of mind.

(Cha. Sha. 1-109)

No pleasure or pain can be felt without the coordination of the self, the senses, the mind, awareness, sense objects and action.

(Cha. Sha. 1-132)

The mind, the self, the sense, the principle of awareness, the sense faculties and the unseen factor known as *Adrusta* are associated in characteristic ways to produce happiness or misery. There can be no experience of pleasure or pain unless there be the self. It is clear how the sense faculties and the objects become responsible for pleasure and pain. Of *karma* viz. *adrusta*, the auspicious ones cause happiness, while the inauspicious unhappiness. In the clinical context, the suitable or unsuitable adaptation of the sense and the organs are regarded as productive of pleasure and pain.

The tactile sense and the corresponding faculty of the mind are the two conditions required to engender pleasure or pain.

(Cha. Sha. 1-133)

In all contacts where sense faculties are involved, it is the actual contact which is most important. Unless there is an actual contact there can be no contact whatsoever. That is to say, visual, auditory, gustatory or olfactory contact can be effective only where is actual contact.



for this reason that the sense faculties cannot there perceive things placed beyond the actual range.

In the case of mental perception, the contact with the considered object is subtle for, the mind reflects on some aspect and not on all. Therefore, whatever comes into contact with the mind is said to be cognised by it.

Desire acquires the necessary conditions of sensation without which there cannot be any contact. No experience of sensation is effected if there is no contact. *(Cha. Sha. 1-135)*

Mind, body and sense faculties are the necessary sites of manifestation of sensations. Hair on the head and the body, tips of nails, ingested food, faecal matter and fluids are excluded. *(Cha. Sha. 1-136)*

The use of the word sensation in the first line automatically excludes insentient things such as nails, hair etc. However, they are specifically mentioned as not being the sites of perception for the sake of clarity. The fact that hair etc. are excluded from the purview of consciousness, can be ascertained from direct experience. Such sensations such as pain during menstruation and sensation during defecation are in fact caused in the body, at the sites of expulsion of these waste products.

Recurrence of all sensations can be checked through yoga and *moksha*. The absolute eradication of sensation is achieved through *moksha* and yoga is a means of attaining *moksha*. *(Cha. Sha. 1-137)*

Here yoga implies absence of conjunction between the self, mind, sense faculties and their objects. *Moksha* implies absolute detachment of the self from all mental and physical sensations. The lack of sensation of pleasure and pain attained by yoga is temporary. Sensation recur as soon as the state of yoga is disturbed.

Pleasure and pain arise with the contact of the self, the senses, the mind and the sense objects. But when the mind is immersed in self alone, two sensations do not originate. *(Cha. Sha. 1-138, 139)*

In this state yogic powers are attained. The yoga which eliminates pain is referred to here. The non-origination of pleasure and pain indicates that the mind does not start its activity in order to obtain its object.



The concentration of the mind in the self indicates the elimination of the object and the consequent knowledge of the self alone. Psychic powers refer to the 8-fold attainments to be explained in the next verse.

Entering into bodies, telepathy, acting on one's own will, clairvoyance, clairsaudience, omniscience, radiance, disappearances at will are the eight yogic mastery of powers accrued by the concentration of the pure mind.  
(*Cha. Sha. 1-140, 141*)

The attainment of *moksha* or emancipation is possible in the absence of passion and ignorance by weaning away of the indomitable *karma* (accetion of past actions), and by detaching oneself from one's relationships and commitments.  
(*Cha. Sha. 143-146*)

Association with pious persons and dissociation from the wicked, austerity and each kind of regulated life, always remembering the righteous codes, conceptual knowledge, solitary type of living, disinterest in sexual pleasure, indulgence in emancipation, special interest in the fortification of mind, not starting any fresh action, gradually getting rid of the action which is already on hand, evading the desire for early gains, and haughtiness, fear of attachment, tranquility of the mind and intellect, examining the principles of perceptions and introspecting the reality are all the means to emancipate oneself from one's bodily commitments.

By recapitulating the means stated above ending with the fortification of mine and remembering the exact nature of events, one will get over all miseries.  
(*Cha. Sha. 147, 148*)

The eight causes which promote memory are – (1) on seeing the cause the effect is recapitulated e.g. by seeing a *gavaya* (cow's category) immediately calling one's cow to memory (2) thinking of father after seeing a person of similar features (3) even by seeing a person who has opposite features one may remember his father (4) when the mind is concentrating to think of a particular thing suddenly it comes to the memory (5) by constant practice to remember (6) by a secondary thought to the original thing also the latter come to memory (7) on hearing another man's saying also one may get it to one's memory which was initially forgotten (8) anything nearer to the direct perception which was experienced, may also recall to memory.



Recollection is said to be the ability of the mind to reproduce what was seen, heard or experienced in the past. (Cha. Sha. 1-149)

In the absence of knowledge, the mind gets enveloped by passion and ignorance, and thus serves as the causative factor for various diseases. (Cha. Sha. 2-38)

The mind is always associated with *rajas* and *tamas*. The cause for this is nothing but absence of knowledge (of the truth or essential principles). It thus follows that when there is knowledge, the mind is free from these two defects (viz., *rajas* and *tamas*). These defects cause morbidities which cause an inclination to do virtuous and vicious acts. In short the association of an impure mind makes the self enter into worldly bondage.

Righteous acts cause pleasure whereas unrighteous ones create sorrow. The body and mind are the seats of diseases. By not involving the body and mind, diseases do not appear again. The non-involvement of body and mind means, an interruption in the body - mind continuity. Salvation is the elimination of both body and mind. (Cha. Sha. 2-4)

The combination of body and mind has no beginning and is continuous. Its cessation can be achieved by will, contemplation of scripture and transcendental knowledge (intelligence).

A man who has controlled his senses and practises the preventive measures against disease which have been described earlier, will not be affected by disease unless he is affected during that period due to the results of his past actions. (Cha. Sha. 2-44)

The effect of what was done in the previous life is called *daiva*. The effect of what is done during the present life is known as *purushakara*. The righteous deeds of the past life induces diseases. If, however, the deeds are righteous, the individual remains free from diseases.

Those aspects of the individual derived from the *atma* are longevity, self awareness, mind, senses, respiration, excretory processes, stimulation and sustaining powers of the parts, shape, voice and colour of the body; pleasure and pain, desire and aversion, consciousness, will, intellect, recollection, ego and effort. (Cha. Sha. 3-10)



These are the aspects of the foetus which have been derived from the *atma*. The stimulation and sustenance are with reference to the senses only. Righteous and unrighteous acts are responsible for birth in the womb of various species of beings. Soul is at the root of these righteous and unrighteous acts. Hence soul is said to be ultimately responsible for taking birth in different wombs. Self awareness etc. are eventually the functions of the mind, but the soul is intimately related with such activities.

Mind acts as the connecting link between the soul and the physical body. So, on the eve of death, there occurs a change in the normal behaviours and inclinations, the sense faculties are disturbed, strength diminishes and living beings are stricken with diseases. Living beings devoid of mind, breathe their last, because the sense organs derive their inspiration from nothing other than the mind. The objects of the senses are of three types viz., *satvika*, *rajasa* and *tamasa*. The mind dominated by any one of the above mentioned attributes in one life, follows in the subsequent life as well. When the individual is endowed with the *satvika* type of mind from his previous life, then he can recall events of his past life. Because of the continuity of the same mind, he can remember things of the past incarnation. Being endowed with this power, he is called *Jatismara*.  
(Cha. Sha. 3-13)

Now shall be described those aspects of the individual which are derived from mind and which are manifested because of the existence of the mind. They are: likings, conduct, purity, aversion, memory, attachment, jealousy, valour, fear, anger, lethargy, enthusiasm, sharpness (of mind), mildness (of nature), seriousness, instability and others. All these aspects occur in the same man, but cannot be manifested at the same time. An individual is said to belong to that particular type of mind by which he is dominated.

The mind is responsible for uniting the *jeevatma* with the subtle body (*ativahika*). This subtle body is composed of four *bhutas* in their subtle form the mind also helps in the union of the *jeevatma* with the physical body. *Atma* (soul) is omnipresent. If this comes in contact with the body directly, there would be universality in the feelings of the individual. Because of the union of the *Atma* and the body through the mind, which is limited to the individual's body alone, there are limitations to the feelings of the individual.



The term '*sprk*' (i.e. having tactile sensation) has been used as an epithet of the body in order to indicate that the *Atma* does not come in contact with hair, urine, nails etc., which are inaccessible to mind. If the individual is in possession of *satvika*, *rajasa* or *tamasa* type of mind, then he is likely to possess the same type of mind in the next incarnation also. (Cha. Sha. 3-16)

The same man will have *satvika* type of mind when he is indulging in righteous activities, *rajasa* type of mind when he is afflicted by passions, and *tamasa* type of mind when he is under any delusion. These different types of mind may occur consecutively, and not at the same time. Even if the same individual is likely to have all the types of mind, he will still be considered as *satvika*, *rajas* or *tamasa* depending upon the predominance of one or the other of the attributes of the mind. (Cha. Sha. 4-36)

Mind is of three types namely, *satvik*, *rajasik* and *tamasik*. *Satvik* mind is pure and this is beneficial (to man) since *satva* is free from defects. *Rajasik* mind is passion oriented because of its violent quality. *Thamasik* mind is defective since it is tinted with ignorance and delusion. Due to the relative degree of their qualities an infinite number of combinations arise and concomitantly present themselves in the body and mind. In this way a particular type of body contains a particular type of mind and particular mind for a particular body. Psychic types can be exemplified as follows:

The mind which is free from defects is considered auspicious. The mind which is contaminated by passion or delusion is inauspicious and faulty. The body follows the mind eg. If the mind is pure, one possess a healthy body. Similarly the mind also follows the body, eg. the mind in animals, men and gods is respectively *tamasa*, *rajasa* and *satvika*. (Cha. Sha. 4-37)

- *Brahma* type comprises purity, truth, self control, proper discrimination and knowledge, good understanding, power of exposition and repartee, possessing good memory, and lack of desire, anger, greed, conceit, delusion, envy (jealousy), and intolerance. The person treats others with equality.
- *Rishi* type comprises devotion to rituals, studies of scriptures, sacrificial offerings, celibacy, hospitality, ingenuity, eloquence,



understanding and good memory. Such person is devoid of vanity, conceit, attachment, hatred, delusion, greed and anger.

- *Indra* type – The person with this type of mind commands power, speech, and conducts sacrifice. He is brave and energetic, valiant, blameless, and farsighted. He is always in pursuit of virtue, wealth and sense pleasures.
- *Yama* type – Such a person is a man of propriety who does the right thing and is blameless, conscientious and possesses good memory. He is free from attachment to passion, hatred and delusion.
- *Varuna* type of person is valiant, courageous, clean and despises untidiness. He is devoted to sacrifices, is interested in aquatic games and uncomplicated work. He is given to the right way of anger and favour.
- *Kubera* type of person commands status, respect, luxury and plenty of associates. He is after virtues, wealth and desires, is clean and enjoys recreations. Both his anger and favour are reasonable.
- *Gandharva* type of person is fond of dance, music, flattery, and is adept in poetry, history and epics; he is addicted to perfumes, cosmetics, garlands, fine garments, women and recreation and is free from envy.

The seven types described above are *satwik* and beneficial. Among them the *brahma* type is the purest. (Cha. Sha. 4-37)

- *Asura* type of person has qualities of obstinacy, valour, jealousy, authority, obscurantism, terror, harshness, and self aggrandisement.
- *Rakshasa* type of person is intolerant, always angry, cruel, gluttonous, fond of mutton, excessively sleepy, lazy and jealous of others.
- *Pisacha* type of person is a voracious eater, easily controlled by women, secretly keeps company with women, is dirty, dislikes cleanliness, cowardly, threatens others and is given to unusual recreations and food.
- *Sarpa* type of person is one who is brave when excited, otherwise timid, is sharp, indolent, arouses fear in others and is fond of food and recreation.



- *Preta satwa* type of person is fond of food, miserable in character, jealous, avaricious and lazy.
- *Sakuna* type of person is passionate, fond of good food, fickle minded, intolerant and generous.

(Proper discrimination is the ability of person to correctly analyse the effects of every action):

The six types of *Rajasa* are tinged with passion. (*Cha. Sha. 4-38*)

- *Pashava* type of person is critical, unintelligent, disgusting in behaviours and eating, sensual and fond of sleep.
- *Mastyas* type of person is timid, unintelligent, gluttonous, passionate, irritable, fond of travelling, unsteady and fond of water.
- *Vanaspatya* type of person is lazy, gluttonous and dull.

These three types of *tamasa* are tinged with inertness of mind.

Man is the epitome of the universe, since the material and mental phenomena found in the world are present in man, and all these present in the man are found in the world. Innumerable are the specific parts of the universe and just as innumerable are the parts of the individual, the "*Purusha*" is the assemblage of *Prithvi*, *ap*, *tejas*, *vayu* and *akasa* and the unmanifest *Brahma*.

The specific phenomena of the universe such as trees, grass, animals etc. are just as innumerable as the specific phenomena of the individual such as tendons, ligaments, arteries etc. It is difficult to enumerate all of them. (*Cha. Sha. 4-39*)

*Prithwi* gives form, *ap* the fluid, *tejas* the heat, *vayu* life, *akasa* the interstices and *Brahmah* the inner soul. As Brahman rules the world so the soul rules the body. (*Cha. Sha. 4-39*)

(*Cha. Sha. 5-5*)

#### *Universal Phenomena*

Indira corresponds to

Sun corresponds to

Rudra corresponds to

Moon corresponds to

#### *Corresponding Phenomena in Man*

ego

power of absorption

anger

beneficence



Venus corresponds to	pleasure or happiness
<i>Ashwins</i> corresponds to	lustre
<i>Maruts</i> corresponds to	enthusiasm
<i>Viswadeva</i> corresponds to	sense organs and sense objects
<i>Tama</i> (Darkness) corresponds to	delusion, sleep
<i>Jyothi</i> (light) corresponds to	knowledge
Creation corresponds to	Impregnation
<i>Kritayuga</i> corresponds to	Childhood
<i>Treta</i> corresponds to	Youth
<i>Dwapar</i> corresponds to	old age
<i>Kali</i> corresponds to	Infirmity and death

The above description has been given only by way of illustration. There are many other phenomena common both to the universe and man, which can be understood by inference.

The normal colour of the skin is classified as black, dark, dark-white and white. The other shades of the skin not stated here should be known as in vogue or decided by the specialists. These have to be distinguished by close observations and illustration of matching colour.  
(*Cha. In. 1-8*)

The natural colour of the skin may change to an unnatural one. It is likely that the congenital colour may not match with any one of the four but later on it may change over to the matching colour.

The colours which are blue, dark-brown, copper-red, green and pale white are pathological changes if they have appeared in the natural skin. These discolourations have also to be noted by a close observation if they have formed newly, whether in part or whole. (*Cha. In. 1-9*)

It is possible that the congenital colour of the skin might change on account of medical treatment. *Rasayana* procedure is one such. A pale white may become bright white, but after a lapse of time when the procedure is discontinued the former colour may be restored. In the modern techniques also we come across such changes with irradiation, cauterisation etc. These changes are transient unless the original colour is restored. The changed colour must not be considered as a forerunner of death.



If the skin is seen on one half of the body with the natural colour and the other half covered with a different colour, or the two in alternate patches with a demarcating line either on the right side or on the left, on the front or back, upwards or downwards, inside or outside, they may indicate the portent of death. *(Cha. In. 1-10)*

The word inside means the visible parts like the mouth, tongue, nostrils and the like. In the same manner the countenance must be examined for the depression or elevation, or dryness or unctuousness on the skin too.

Alternate features of opposite types also represent the unfavourable prognosis as in the case of colours.

Even abnormal discolouration of nails, eyes, face, urine, faeces, hands, feet, lips etc. in a patient who has lost strength, complexion and the ability to perceive sense objects, show reduction in his longevity. *(Cha. In. 1-12)*

In a sinking patient, if any other discolouration is suddenly found it should be considered an ominous sign. *(Cha. In. 1-13)*

The natural voices in normal man resemble any one of the sounds produced by the swan, crane, creaking sound of a wheel, kettle-drum, katavikanka bird, crow, dove and jarjara (a pot-like musical instrument). These voices have to be identified with the help of the specialists as in the case of colours. *(Cha. In. 1-14)*

The pathological change in the voice may resemble the bleating of a sheep, low pitch or choked voice, indistinct, stammering, sinking voice, sorrowful or any unusual voice.

Any deviation found in the natural voice shows the deterioration taking place in the tissues concerning voice or the mind's control over them. Starvation emaciation due to longstanding ailments or temporary exhaustion and fear produce low voice or stammer. Hoarseness may remain as a symptom in inflammation of vocal chords. All these vanish with the removal of the cause. Such changes are not ominous. But irrecoverable changes of voice are not favourable to the patient e.g. hoarse voice or shrill voice, or low pitch of voice in a patient of consumption is bad prognosis.

If the pathological changes of voice are sudden or such conditions change among them from one type to another the patient may die soon.

*(See Shu. Su. 36) -(Cha. In. 1-15)*

A man will meet his death within a year if his breath resembles, all day and night, the odour akin to emission of smell from different trees and creepers blossoming in the forest, either it is pleasant or unpleasant.

*(Cha. In. 2-8, 16)*

Even if a man's body gives out one or many unpleasant odours they are fatal to his life.

He who exudes unpleasant smell from his body even after smearing fragrant articles like the sandal paste, costus, valarian, honey, and garland, or who gives out the offensive smell of faeces or urine, or putrified smell of a dead body without any reason, must be regarded as showing prognostic symptoms which are unfavourable. Such a person dies within a year.

Taste may change in the dying patient either to a morbid taste or sweet. Such a change must be understood only by inference. For the taste of man is a subjective sense. Flies, lice, wasps and mosquitoes turn away from bad taste of the skin. For example if a lice is placed over the skin or the tongue it does not relish the exudation and falls back. If the body is sweet the creatures swarm him though he has bathed and applied a scent. The taste on the tongue of a dying man is morbid when sweets are complained as sour or pungent or vice versa. *(Cha. In. 2 18, 23)*

The physician's hands must be normal so that he can make out the abnormal states in the patient by palpation. If his hands are not so, he should get the palpation done by any other physician. Some important observations available to the sense of touch are the presence or absence of pulsation, skin temperature, rigidity, roughness, the disappearance of parts which should normally exit; looseness of joints, dislocations (including joints and fracture of bones) flesh, blood, sweat and the like.

*(Cha. In. 3-3)*

The prognosis of death can be made either through the presence of certain symptoms or by a regular physical examination. The signs and symptoms are related to longevity, since body and mind are



intricately connected with one another and perception is also very closely linked with mind. Usually, a single change or symptom is not enough to predict early death. For example, discolouration of the skin is seen in such diseases like leucoderma also where they do not predict death. Hence, a group of signs and symptoms are necessary in order to infer untimely death. *Sushruta* has given a comprehensive amount of such portents which when read along with *Indriyashana* will be useful for further elucidation. Dreams also are required to be analysed in the same manner (See Appendix).

A detailed examination of all the sense faculties of a person must be made to know his longevity. It is only by inference that we can know about the faculty of each sense like vision etc. which is ultra sensual.

(*Cha. In. 4-3, 4*)

If a man sees the sky as being solid-like earth and the earth as hollow like the sky, it must be inferred that he dies very early.

(*Cha. In. 4-7*)

If a man perceives the invisible air, but is unable to see the brightness of glowing fire, he should be considered as being short-lived.

(*Cha. In. 4-8*)

The man who sees a net spread over clear water either still or flowing when there is no net must be regarded as one departing from life.

(*Cha. In. 4-9*)

On waking up from sleep if one should perceive the shades of demons or any strange things one does not live long.

(*Cha. In. 4-10*)

One who sees the normal colour of a blazing fire, differently either as blue or lustreless, black or white will die in a week's time.

(*Cha. In. 4-11*)

One who sees the lightening in clouds when there are no clouds in the sky, or perceives lightening without the clouds dies shortly.

(*Cha. In. 4-12*)

He who sees the dazzling sun or the full moon as an earthen pot covered with a black cloth does not live long. A man whether healthy or not, if he should see the sun or moon as if eclipsed, in the absence of an eclipse, he is regarded as being near death.

(*Cha. Chi 4-13-18*)

The patient who has the illusion of seeing the sun in the night times, or the bright moon during day time, or smoke without fire or fire without flames during the night, will not live long.

People about the time of death perceive objects perversely viz. dull things bright, bright ones dull and so on. Their appearances are quite contrary to the actual. If invisible things are seen by them while the existing ones are not seen they will die soon.

A man who hears voices which are not existing or does not hear what is existing, he must be considered as being dead (for practical purpose).  
*(Cha. In. 4-19)*

If a patient while shutting his ears with fingers fails to hear the sound of burning fire he should be given up without treatment.  
*(Cha. In. 4-20)*

He who cannot discriminate between the good and the bad odours or perceives contrarily or cannot perceive at all, should be regarded as one to meet death early.  
*(Cha. In. 4-21)*

He who cannot perceive tastes with their true characteristic or does not feel taste at all should be regarded as one to die.  
*(Cha. In. 4-22)*

A man who feels hot things as cold, rough as smooth, soft as hard, etc. is to be treated as near to death.  
*(Cha. In. 4-23)*

A person who has capacity to see ultra sensory objects without having practised either severe austerity or yoga is considered as being very close to death.  
*(Cha. In. 4-24)*

A man who perceives sense object without using his senses or if his perceptions appear to be perfect, as if from unvitiated senses, does not live long.  
*(Cha. In. 4-25)*

If persons appear to be healthy but their perceptions are repeatedly distorted and illusory on account of impairment in understanding they will die soon.  
*(Cha. In. 4-27)*

In all these disorders we have to infer that the mind and the intellect are not functioning properly even though the sense faculties are in good condition. The tactile sense pervades the entire body inside and outside,



except in the body fluids, food, the waste, the tip of nails and hair. If this sense is defunct all other senses cease to work.

Certain dreams appear before the patient as the premonitory symptoms of some diseases which terminate the life of the patient. Therefore the wise physician should tactfully elicit from the patient during interrogation, the kind of dreams, he is subject to have. (Cha. In. 5-8, 16)

Dreams as of a person riding on a dog, a camel or an ass towards the south indicate that he will suffer from consumption.

A dream wherein the man is drinking wine in the company of ghosts or is being dragged by a dog will die after suffering from severe fever.

He who sees the sky as spread with a lac-coloured cloth dies of haemorrhage. He who dreams of wearing a red garland and body tinted red and clad in red cloth, laughing and being dragged by a woman, dies of haemorrhage.

A dream in which a person feels as if a thorny creeper is growing on his chest, indicates that the person will die of gulma.

One who finds dreams of himself naked smeared with ghee and offering libation on a flameless fire, or lotuses growing up on the chest will die after suffering from skin diseases (*Kushtha*).

A dream in which the man drinks various unctuous preparations in the company of chandalas indicates that he will die of urinary diseases whether prodromal symptoms exist or not.

Pensive mood, inopportune excitement, delusion, indifference, loss of strength, etc. are the prodromal symptoms of insanity terminating in the death of the patient. (Cha. In. 5-18, 23)

Aversion to food, loss of intelligence and eruption of urticarial rashes on the skin (*udarda*) indicate violent insanity and ultimate death.

Irritability, great terror, sudden laughter, fainting, great thirst are symptoms of insanity which are fatal.

A person, dancing in dreams with demons and drowning in water becomes insane and dies.

The man who though fully awake, sees darkness though it is not present and hears varied types of noises which are non-existent, dies after suffering from epilepsy (*apasmara*).

If in his dream, a man is intoxicated with wine, dances, and is carried upside down by a ghost, the man suffers from epilepsy and dies.

These and other fearful dreams are ominous to the patient. If such dreams are perceived by an apparently healthy man he will fall ill with such diseases from which only a few can escape.

When the path ways of mind are obstructed by the three highly vitiated *doshas* many terrible dreams which portent death appear before the man.

(Cha. In. 5-41, 42)

When the man is in the somnolent stages of sleep, the *karmapursha* within the mind perceives many kinds of dreams, of which some prove fruitful and the rest not.

Dreams are classified into seven types, depending upon their contents. Dreams may deal with things.

- (1) Which have been seen
- (2) Which have been heard
- (3) Which have been experienced
- (4) Which are earnestly desired
- (5) Which are imaginary
- (6) Which are premonitory and
- (7) Which have been caused by the aggravation of the *doshas*.

Among these, the first five kinds of dreams, the dream of day sleep and those dreams that are too long or too short are without significance to the physician.

The dream appearing during the first quarter of the night has only a small degree of fulfilment. After a dream, if the man does not get sleep again, it will have much effect.

If, in the dream, the man sees some inauspicious things and later auspicious ones the effect of the dream will be favourable.

NOTES: From the above instances of the prodromal symptoms referred to the *doshas* they have to be interpreted as the changes in the structures (sense apparatus) and the receptors. Dream applicable to the *doshas* indicate the prognosis of the disease. The perverse understanding



of the perceptions is the result of the wrong functioning of the analysers. The hallucinations produced are due to the analysers which are vitiated by the psychic *doshas*, namely the *rajas* and *tamas*, which predominate at the time. For example, inopportune laughing, singing, dancing and such other behaviours of a person show the prevalence of hyperactivity (*rajas*) of the mind that could not be controlled by it. On the other hand, a depressive mood like not responding to the stimuli shows the hypoactivity of the mind. Indifference to personal hygiene, imminent consequences to personal hygiene, imminent consequences to external dangers etc. are all due to the hypoactivity of the analysers. Physical *doshas* also augment the malfunctioning of the analysers. Mere deafness and blindness are not ominous. They may be defective organically. But when the perceptions are not correctly interpreted by intellect in the man they indicate portents. (see appendix on *bhranti*). The higher faculties of the mind such as *dhee*, *smriti*, *medha*, *abhimana*, *iteha*, *dwesha*, *sukha*, *dukkha*, *samshara* are found in a well developed man. *Rasayana* or rejuvenation restores them only when the *doshas* are well balanced.

During the dream stage the mind is busy in the recapitulation of the past events and imaginations. These are included under the first five types of dreams which bear no value to the physician. The last two types are due to the psychic and physical *doshas*. They act on both the mind and body and therefore the premonitory symptoms appear in the dream stage which the man can remember and repeat. Short dreams and long dreams are infructuous. It is the swiftness of *prana* which acts on the mind. Many dreams cannot be remembered at all. *Prana's* action is paused now and then in long dreams and there is no continuity of the events. One can rely upon the dream when there is the tranquility of mind.

The physicaian should not treat a patient in whose pupils the shadow image is distorted. (Cha. In. 7-3,7)

The pupil of the eye has a wet glazy surface. On examining the patient's eyes if the physician's image on the surface is not found, such a patient should be rejected.

A man who cannot find his shadow in the moon's bright light or sunlight, or of a lamp or his image in water or a mirror or if his shadow is deformed will die very early.

If a person's shadow is broken, torn, unsteady, disproportionately short or long, invisible or thin, cut into two, deformed or without the head etc. without any cause for it, then such a person will die soon.

Distortion of images can be seen in mirrors of uneven surfaces, broken mirrors etc. Similarly are shadows fallen on uneven grounds, flowing water and agitated surface of water. There are reasons for such formations. But formation of the types mentioned are illusory and portent death.

Even if an apparently healthy man's image is different in shape, size, colour or lustre he must be considered to be approaching death.

The man in whom the vital heat is very much diminished, mind is distracted and weak, the aura is polluted, and no pleasure in life, such a man is going to die within a year. (Cha. In. 11-3)

Aptitude, good conduct, memory, generosity, discretion and strength desert the man, without any reason, hence death befalls him within six months. (Cha. In. 11-7)

*Rasayana* therapy prolongs life, improves memory, intelligence, health and youth, gives excellence of lustre, complexion and fine voice, provides strength to the body and senses, endows infallible speech, and causes a sort of radiance in the body. The aim of *rasayana* is to provide fine quality to the bodily constituents. (Cha. Chi. 1-7,8)

The person must cast off all mental reservations and emotions. He must be intelligent, resolute, single minded and friendly to all living beings. He should subdue the defects of his mind (such as anger, lust etc.) (Cha. Chi 1-22)

Fever due to lust (passion for sex), grief, fear, anger and seizure by evil spirits is known as *abhishanga jwara*. This fever causes pain, swelling and discolouration of the skin. (Cha. Chi. 3-114, 116)

*Vayu* is aggravated due to lust, grief and fear, *pitta* due to anger, and all the three *doshas* due to seizure by evil spirits.

In fever due to desire or passion the patient is pining constantly to attain his objective and is given to much sighing. In fever due to grief, tears are seen trickling (down his cheeks), and in fever due to fear, there



is continuous dread. Much exasperation is seen in fever caused due to anger and abnormal behaviour if possessed by evil spirit. In fever resulting from poison the patient faints now and then, suffers from stupefaction, toxic effects and depression. Usually in such fevers, the burning sensation is experienced before the manifestation of the characteristic symptoms. In a few other cases fever follows the other symptoms while in other cases, both appear concurrently. (Cha. Chi. 3-122, 124)

When mind is afflicted in a disease strength is not excessively depleted as long as the body is not affected by the morbidity of *doshas*. (Cha. Chi. 3-126, 127)

If the mind is free from passion etc. then the fever caused by the vitiated *doshas* will not be very strong.

The fasting treatment is not advised in fevers caused by wasting of the body tissues, vitiation of *vayu*, fear, anger, desire (passion), grief and fatigue. (Cha. Chi. 3-140)

Fevers which set in on account of passion, grief and fear are treated by comforting the patient, by fulfilling his desires, by treatment which subsides the aggravated *vata* and making him happy. (Cha. Chi. 3-310, 313)

Fever caused by anger must be treated by pleasing the patient with his desired objects, good advice and by such regimen and medicines which alleviate *pitta*.

Fever arising from anger is to be subsided by desire and that from desire subsided by anger, and by means of both the fevers due to fear and grief are to be treated. A patient who is always worried about his next attack of fever, must be weaned away from his obsession by diverting his attention to other interesting objects.

The tactile sensation caused by young and fair ladies who have perfumed their bodies with paste made of cherry and sandal and also by contact with wet lotus and blue lilies alleviate burning.

(Cha. Chi. 8-179-181, 186-187)

The cooling effect of river banks and ponds, caves of snowy mountains, moonlight, lotus-lakes, pleasant stories are beneficial to the patient of *raktapitta*.

The suppression of the urges of flatus, urine and faeces by a person due to modesty, aversion or fear provokes the *vata*, which in turn aggravates the *pitta* and *kapha* and circulating throughout the body causes the onset of various diseases. (Cha. Chi 8-20, 21)

Jealousy, impatience, fear, terror, anger, grief, excess emaciation, excessive sexual intercourse, starvation, cause depletion of semen and *ojas*. (Cha. Chi. 8-24)

In the prodromal stage of *rajayakshma*, there is the presence of symptoms such as catarrh, weakness, peevishness, feeling of horror, aversion while having food, depletion of strength and muscular tissues, craving for sex, wine and meat, desire to cover oneself, finding insects, ants, hair and grass in the food, rapid growth of hair and nails, and dreaming of

- (a) being hit by birds, butterflies, and beasts,
- (b) climbing on a heap of hair, bones or ash,
- (c) drying reservoirs of water, diminishing of forests, and hills and falling of stars and other heavenly bodies. (Cha. Chi. 8-33,37)

Anorexia may be caused by disgust in the faculties of mind.

Dislike for food or vomiting may also be the results of perceiving unpleasant scenes, or of fear. (Cha. Chi. 8-60, 62)

Pleasant wines, perfumes, delightful friends, looking at pleasant things and young women: soothing music, comforting words, constant service to preceptors, elders, brahmins and physicians, worshipping god, truthfulness, righteous conduct etc are useful measures in the treatment of *rajayakshma*. (Cha. Chi. 8-185, 188)

An incompatible diet, vitiated and unclean food, abusing god, preceptors and elders, perverted behaviour and mental shock due to excess of fear or joy may cause insanity. (Cha. Chi. 9-4)

An illustration for incompatible diet is a combination of milk and fish etc. Excess of fear and joy implies an excess in anger and other emotions also.

These (causative factors) vitiate the three *doshas* which in turn upset the awareness in a weak minded person, and cause a disturbance



in the functions of the heart which is the seat of awareness. The *doshas* also block the channels of the mind, and as a result cause mental confusion. (Cha. Chi. 9-5)

Since the heart is the abode of awareness, any morbidity in it naturally causes a disturbance in the awareness. An injury to a substratum (seat) naturally has its influence on those factors which are dependent on it.

Confusion of intelligence, fickle mindedness, unsteady looks, incoherence of speech, a feeling of emptiness in the heart are the general symptoms of insanity. The imbecile does not know pain or pleasure, right or wrong and therefore has no tranquility of mind. He is always restless since he is deprived of memory, awareness and cognition.

(Cha. Chi. 9-6, 7)

Insanity can be both exogenous and endogenous in origin and is characterised by perverted awareness, deranged mind and faulty memory.

(Cha. Chi. 9-8)

The above verse gives a brief definition of insanity. A person who has his mind deranged manifests such abnormal functions such as constantly thinking about objects which should not be thought about, etc. The deprivation of memory, awareness, cognition etc. mentioned in the previous verse is to be included under the derangement of mind.

Dry, scanty and cold diet, excess purgation, emaciation, fasting etc. severely provoke *vata*, and *vata* in turn vitiates the heart which is already afflicted by worry etc. and disturbs the awareness and memory.

(Cha. Chi. 9-9, 10)

In the insanity of *vata* type the patient laughs, smiles, dances, sings, and talks without reason, jerks his body abruptly and weeps without cause, and is harsh, emaciated, and his skin is tinged with crimson. These symptoms get aggravated during the last phases of his digestion.

Due to indigestion and frequent intake of substances which are pungent, sour, irritants, and heat generating, the *pitta* gets aggravated and attacks the heart of a passion causes the rapid onset of insanity.

(Cha. Chi. 9-11, 12)

Intolerance, agitation, tendency to nudity, intimidation, restlessness, warmth of the body, anger, desire for the shady places, cold meals and drinks and a yellowish tinge of the body are symptoms of insanity due to *pitta*.

Due to heavy meals etc. the *kapha* gets aggravated in a person of sluggish habits, accumulates in the vital organs and along with the body heat, causes melancholia, accompanied by impairment of awareness and memory. (Cha. Chi. 9-13, 14)

Insanity on account of *kapha* comprises symptoms like lethargic talk and action, anorexia, desire for sex, solitude and sleep, vomiting, hyper salivation, pallor of nails etc. It aggravates after meals.

Insanity is shown to be caused by *kapha* whose nature is said to be associated with warmth. Alternatively, the word *Usham* signifies potency or power, and hence the *kapha* that is associated with *Ushma* implies excessive potency of *kapha*.

When all the three aggravated *doshas* are combined, the condition is dreadful since all the causative factors are included in it. This type of insanity is to be discarded due to the antagonistic nature of its treatment. (Cha. Chi. 9-15)

This verse deals with the *sannipata* type of insanity. All the causative factors for the vitiation of all the three *doshas* are responsible for this disease. As such this type of insanity can be treated only with the greatest difficulty. According to some authorities, only that insanity which manifests diverse symptoms, and which is caused by multitudinous factors has to be discarded for treatments and not that insanity which has been caused by few factors and shows few symptoms.

Exogenous type of insanity is caused as a result of possession of the patient by gods, sages, *gandharvas*, evil spirits and departed souls. Other causes are failure to discharge one's duties in this birth or the previous one. (Cha. Chi. 9-16)

The failure to discharge one's duties in this birth and the preceding births is responsible for the possession of the patient by gods etc. (Cha. Chi. 9-17)



That man who is insane due to the possession by spirits, evinces supernatural power of speech, valour, prowess, behaviour, knowledge and strength. There is no definite time for the manifestation of the symptoms. (Cha. Chi. 9-17)

Due to their innate power, the swift entry and exit of gods and others in and out of the patient is akin to that of sunlight or image in a mirror or *suryakantha* crystal leaving no morbidity in his body.

(Cha. Chi. 9-19)

- The patient who is possessed by god has graceful looks, appears indefeatable, has no anger and no inclination to sleep and eat. The sweat, urine, stools and flatus are scanty; the body odour is good; and the face is resplendent like a lotus flower in full bloom.
- One must understand those who are behaving like the preceptors, elders, the spiritual adepts and great sages in their behaviour to be possessed by them owing to their being victim to sorcery at their hands, or owing to constant preoccupation with them.
- An insane person possessed by ancestral spirits has ferocious looks, is incapable of looking steadily at a person, is always sleepy, has interrupted speech, apathy to food, distaste and indigestion.
- One possessed by *gandharvas* ferocious, foolhardy, intense, dignified, indomitable, disposed to vocal and instrumental music, dance, singing, food, drink, bath, garlands, incense and perfumes; likes to use red coloured garments, disposed to offerings to gods, gossiping and question of auspicious odour.
- One possessed by *yaksha* is frequently drowsy, weeps and laughs without cause, is fond of dancing, singing, instrumental music, recitation, gossip, food, drinks, baths, garlands, incense and perfumes. His eyes are bloodshot; he speaks ill of the superiors and physicians; and is garrulous.
- Inability to sleep, aversion to food and drinks, excessive strength despite lack of food, desire for weapons, blood, flesh, red garlands, threatening gestures are seen in a person possessed by *Rakshasas*.
- A person who is possessed by *brahma*, is characterised by light talk, dance postures, contempt and hatred for gods, Brahmins and

physicians, is given to verse of praise, recitation of vedic hymns and scriptures, and self-flagellation.

- A person possessed by *pisacha* is of unsteady mind, restless, laughs and sings often, talks both sensibly and incoherently, interested in riding or sitting on a heap of debris, mountain top and dirty gutter water, rocks, clothes, grass, logs of wood, his voice is broken and harsh, he is naked and agitated and shows signs of distress and loss of memory. (Cha. Chi. 9-20)
- *Devagrahs* or heavenly spirits generally enter the pious man of clean habits and pious conduct on the first or the thirteenth day of bright half of the month waiting for some precipitating cause in him.
- Likewise the *rishi* character of spirits enter the man who frequently bathes and keeps his body clean, remains solitary, confines himself to study of scriptures, code of conduct and maxims, usually on the sixth or the ninth day of the bright fortnight.
- *Manes* take possession of the man who is devoted to service of his mother, father, preceptor, elders, adepts and mentors on the tenth day (dark fortnight) or on the new moon.
- The *gandharvas* take possession of the man who is interested in laudatory hymns, music and instruments, fond of others wives, perfumes, garlands and clean habits, on the twelfth or the fourteenth day of the bright fortnight.
- *Yaksha* spirits enter the man who is intelligent, strong, fair, proud and valorous, fond of garlands, perfumes and humour, and who is talkative on the eleventh or the seventh day of the bright half of the month.
- *Bramharaksha* spirits attack on the fifth day or full moon day the man who dislikes the study of scriptures, who is unclean and claims to be a valoron and who is interested in aquatic sports.
- *Rakshasas* and *pisachas* enter on the second, third, or the eighth day (of dark half of the month), the man of weak mind who is malicious, cowardly, greedy and stupid (Su. U. 60).



There are innumerable varieties of spirits of which only eight varieties which are most frequently manifested, are explained here.

(*Cha. Chi. 9-21*)

Among these varieties, one who is enraged by the intensity of anger, raises his hand without any hesitation whatsoever to hit himself or others must be considered as an incurable patient. In the same way one from whose eyes are trickling profuse tears or who has bleeding from his penis, who bites his tongue, whose nostrils are dilated, skin fissured, talks unrestrained, mumbles continuously, has discolouration of body, has foul smell and insatiable thirst, must be abandoned as being incurable.

(*Cha. Chi. 9-22*)

The physician must examine carefully the intentions and behaviour of the patient and find out whether the insanity is an amount of desire for sport or to enort worship and then treat the patient by suitable incantation, medicines propitiation and offerings.

(*Cha. Chi. 9-23*)

The line of treatment for the endogenous insanity caused by agents with the objectives of sport or exorting prayer is explained in brief.

In insanity of *vata* the adept physician must first administer an unctuous preparation to the patient. If the passages are obstructed, a mild purificatory procedure should be used before unction.

The main line of treatment for insanity caused by *vata* is explained here in the above verse. It is said that passages of *vata* are obstructed by fat and *kapha*, and thus pain, loss of sensation in some parts of the body, swelling etc. are caused. If unction is administered, the symptoms are aggravated. Hence mild purificatory procedures should be undertaken. The use of unctuous preparations must be limited in such a case.

(*Cha. Chi. 9-25*)

If the affliction is due to *kapha* and *pitta*, emetics or purgatives as the case may be, must be administered after oleation and sedation. Later dietetic procedure should be followed. *Nirocha*, *sneha*, *enemas* and *sirovirechana* have to be used as often as are necessary till the *doshas* come to the normal stage.

(*Cha. Chi. 9-26, 32*)

After the cleansing processes the heart, the sense faculties, head and the elementary tract become clear and the mind gains strength, the memory increases and perception is heightened.

Even after all these are done should the behaviour persist, strong medications to the nose and eyes, flogging, shock therapy are to be adopted to the patient.

If the patient still misbehaves, he should be bound, firmly with soft bandages and put in a dark room where metallic and wooden materials have been removed.

Threatening, terrorising, giving gifts, causing exhilaration, pacifying, frightening and astonishing serve to cause forgetfulness in the insane and restore normalcy.

Fermentation, massages, oil baths, fumigations (smoking) drinking of ghee (medicated) help to restore to the patient normalcy in mind, memory and cognition.

The exogenous type of insanity should be treated similarly and also with incantations.

Insanity can be cured either by the above listed methods or by administering old ghee and then restraining the patient either in the open air or within the house. Ten-year-old ghee is especially beneficial, as it alleviates the diseases caused by the vitiation of all three *doshas*. It is also considered to be auspicious and curative of insanity caused by possession. It is pungent and bitter to taste, and is endowed with a strong odour.

*(Cha. Chi. 9-58, 60)*

Very old ghee is that which is more than ten years old. A hundred years old ghee cures all types of disorders. Even its sight, touch or smell dispels all evil effects of spirits and it is specially beneficial in epilepsy and insanity caused by the possession of spirits.

*(Cha. Chi. 9-62)*

The diet should be cooling, sweet and soft. The physician skilled in blood letting, should remove blood from the vein near the margin of hairs in the temporal region in patients suffering from insanity and epilepsy.

*(Cha. Chi. 9-77)*

The patient has to be sufficiently fed with ghee or flesh and allowed into a comfortable room free from draught of air. By doing so he will rid himself of the disease by regaining his understanding.

*(Cha. Chi. 9-78)*



The patient will be benefitted by his friends who can tactfully soothe him with words of religious and moral import or cause a shock by announcing loss of something very dear to him or by showing him marvellous things so that he regain his senses. (Cha. Chi. 9-79, 84)

The patient will have to be treated harshly by irritants, light burns and scalds, or whips, tied with ropes and confined to solitary room preventing him from running away. These measures restore his mind to the normal state.

Even worse treatment to restore him to his senses comprise of terrorising him with snakes which have their poison removed, or with trained lions and elephants, or with men disguised as thieves, enemies or policemen.

It is well known that threat to life is more fearful than injury to the body. Therefore threat to life restores the insane person to normacy when all other measures fail.

The verse implies that when the mind is distracted, it must be cured by further distractions. It is readily seen that when something has moved because of a push, the object is brought back to position by another push. The same is to be understood here.

A man who is very much perturbed for having lost something so dear to him must be consoled by replacing another thing of the same kind and with words of compassion. (Cha. Chi. 9-85, 86)

Desire, grief, fear, anger, exhilaration, jealousy or greed bringing about anguish must be treated with their opposites. These emotions antagonise one another.

While treating insanity whether due to spirit or morbid *doshas* the physician should consider the patient's place of living, age, homologation, nature of the morbidity, season and his relative strength and weakness. (Cha. Chi. 9-87, 95)

Persons possessed by gods, rishis, *manes* and *gandharvas* must not be treated with drastic measures, pungent medicines such as collyrium etc. but with mild medicines and potions of ghee.

Worshipping god, offering sacrifices, libations, prayers and other procedures of the order as laid down in scriptures may be observed.

The fear of insanity will be removed if one worships Lord Shiva, the commander of the spirits, with true devotion.

Likewise, by also worshipping *Pramathas* of *Rudra* who wander about the world one will be freed from insanity. Telling truth, wearing potent drugs on the body, observing rites and austerities etc. remove the insanity arising from exogenous causes.

Whatever therapy and measure will be adopted to treat epilepsy may be applied to insanity also since the etiology and disordered tissues are same in both diseases.

Drastic measures including whipping, heating etc. worshipping god, sacrifices, libations all come under *daivavyapasraya* treatment. Epilepsy and insanity have many common causes and many common symptoms and in both these diseases the heart is the main organ involved. (Cha. Chi. 9-96)

One who abstains with a strong will from using flesh and wines and uses wholesome diet and is pure in mind will never be affected by either endogenous or exogenous types of insanity. (Cha. Chi. 9-96)

Clarity of sense faculties and their perceptions, correct understanding of the unimpaired mind, intellect and spirit and the normalcy of *dhatu*s are the signs of the man who has completely recovered from insanity. Clarity of perceptions by the sense faculties, tranquility of awareness and mind, normality of the bodily elements are some of the symptoms of the man who has completely recovered from insanity. (Cha. Chi. 9-97)

Epilepsy is defined as a disease caused due to derangement of intelligence and mind, characterised by loss of memory, unconsciousness and violent spasms of the body. (Cha. Chi. 10-3)

Due to loss of consciousness and absence of knowledge, the patient develops violent spasms of the body along with vomiting of froth and agitation of limbs.

The *doshas*, being aggravated due to intake of unwholesome and contaminated food, obstruct the passages of the heart thus causing passion and ignorance. The mind is preoccupied with passion, fear,



anger, grief and anxiety where after epilepsy exhibits itself. Although the blocking of passages have been mentioned in general, the channels pertaining to the heart are to be considered in particular. The main precipitating cause for both insanity and epilepsy are intake of unwholesome and contaminated food, incompatible diet.

(*Cha. Chi. 10-4*)

Since the passages are occluded by the morbid *doshas* the person is enveloped with stupor and anxiety. He sees things which do not exist and falls down with violent spasms. His tongue, eyes and eye brows become distorted, he secretes excess saliva, and throws his limbs about into awkward postures. As the passages clear he regains consciousness as if awakening from sleep.

(*Cha. Chi. 10-6,7,8*)

Epilepsy is of four types viz. epilepsy caused by *vata*, *pitta*, *kapha* and all combined. In the *vata* type patient sees rough, crimson red or black objects. He trembles, bites his teeth, issues foam from the mouth and breathes with difficulty.

(*Cha. Chi. 10-8,13*)

In the *pitta* type the foam of saliva, limbs, mouth and eyes are tinged with yellow; the objects seen are yellow or red; the patient is thirsty and hot and visualises the world as if in flames.

During the fit of epilepsy due to *kapha*, the saliva, limbs, mouth and eyes are clear. Skin is cold, horripulated and body heavy. Patients see an aura of white objects, and awakens after a long time.

All the symptoms are mixed in the patient affected with three *doshas*. This type of epilepsy is not curable; and so also is the case of the weak and chronic patients.

Attacks of epileptic fit recur once a fortnight or twelve days or a month with brief paroxysms, as the morbid matter accumulates.

Drastic cleansing procedures of the morbid matter should be undertaken to clear the blockade of the passages of the heart.

(*Cha. Chi. 10-14*)

Usually medicinal enemata for the *vata* type, purgatives for the *pitta* type and emetics for *kapha* type epilepsy must be used. When the purification is complete the patient must be made comfortable and administered palliative medicines.

The person using contaminated food, suppressing the natural urges, and indulging in too much cold, hot, unctuous, and non-fatty diet, and who is engrossed with passion and delusion will be affected by the provoked *doshas* which enter the heart and vitiate the subtle passages of mind and awareness. (Cha. Chi. 10-15)

Diarrhoea arises on account of mental factors such as fear and grief. Their signs and symptoms are the same as diarrhoea on account of *vata dosha*. (Cha. Chi. 19-11)

Fear and grief quickly provoke *vata* causing diarrhoea. Treatment of this type is the same as in *vatatisara* along with measures such as keeping the patient in good humour and comfort. (Cha. Chi. 19-12)

Vomiting induced by hateful objects which are distasteful to the senses is attended with nausea. (Cha. Chi. 20-18)

Vomiting induced on account of mental distress must be treated with words of comfort agreeable to mind and by distracting the patient by popular legend and stories, congenial friends who can divert his mind by telling him pleasant and romantic stories, and by sports. Pleasant odours, beautiful clay models, flowers, fruits, delicious preparations and various kinds of eatables of agreeable odour, colour and taste, also help subside vomiting. Even if certain likings of taste, touch, sound or sight may not be normally wholesome they will have to be allowed to the patient as any complication arising from them can be easily overcome. (Cha. Chi. 20-41,44)

*Pitta* and *vata* aggravate on account of shock, fear, fatigue, grief, anger, starvation, alcoholism, alkaline, acidic, salty, pungent, hot, nonunctuous and dry foods, emaciation due to longstanding disease, excess of purificatory processes, and excessive exposure to sun's heat, and dry up the watery contents of the tissues, and produce thirst. (Cha. Chi. 22-4, 5)

In the first stage of intoxication the mind is stimulated. (Cha. Chi. 24-37)

The effect of alcohol on the heart is exhilaration, ardent desire, exultation, feeling of happiness and various changes according to the *rajas* and *tamas* prevailing his psychic constitution. Excess of alcohol causes stupor and narcosis. (Cha. Chi. 24-39)



Among the three stages of alcoholism the first stage is recognised by exhilaration, delight, discrimination of the qualities of food and drink. The person is inclined to instrumental music, songs, humorous stories. His awareness and memory are not disturbed and the perceptions are not impaired. He sleeps and wakes up on time. (*Cha. Chi. 24-41, 48*)

In the second stage of intoxication recollection and forgetfulness alternate with one another. There is indiscriminate talk, muttering, unsteady gait, impropriety in all activities of sitting, drinking, eating and incoherent talk.

The alcoholic who passes beyond the 2nd stage does not know any impropriety which should not be committed by *rajasic* and *tamasic* natures.

In the third stage of intoxication he falls down like a log of wood, without movement in stupor and though alive he looks dead.

Alcohol causes delusion, fear, grief, anger and death. It also brings about insanity, toxicosis, fainting, epilepsy and convulsive attacks. (*Cha. Chi. 24-56*)

The person behaves in a most improper and condemnable manner in the gap in between the second and third stages (*Cha. Chi. 24-61*)

Alcohol when used properly relaxes the man and removes his sufferings and sorrow. (*Cha. Chi. 24-67*)

The alcoholics generally dream of being covered by grass, ash, creepers, leaves or mud and that animals and birds are threatening him and unpleasant and unauspicious events are happening. (*Cha. Chi. 24-105*)

In the event of excess purgation, there will be loss of sensation, body ache, exhaustion, tremors and other symptoms of aggravated *vata*. Drowsiness, loss of strength, fainting and mental disturbance and hiccup result since *kapha*, *rakta* and *pitta* are much depleted. (*Cha. Chi. 1-18, 19*)

The disciples of Divodasa, with Sushruta as their spokesman approached their preceptor with reverence and requested him to impart to them the Ayurveda by which they could cure the mental and physical ailments which afflict the human race. Full of compassion for the suffering



persons, the disciples desired to remove the diseases so that they could cure the suffering persons, the disciples desired to remove the diseases so that they could discharge their legitimate duties and lead a happy life in this world and the next. (Su. Su. 1-4)

Physical diseases arise with the vitiation of *vata*, *pitta* and *kapha* while the mental ones such as exhilaration of emotions or depression arise due to the predominance of *rajas* and *tamas*. They may be exogenous arising out of fear of tigers, weapons, etc. Inevitable afflictions like the emaciation of body on account of old age and death are not regarded with much importance in this treatise. The body is only a vehicle to *atma* (soul) and therefore it is necessary to maintain the body, senses and mind in good condition. To the rishis mere treatment of the natural afflictions alone is enough since they are not affected by the endogenous and exogenous or mental aberrations. Whereas, even those who have all facilities like friends, relatives and money are also afflicted with diseases, and as a result feel deserted, and insecure. Their behaviour will be erratic. Hence without the knowledge of life, its uses, health and its maintenance, friends and other prerequisites become worthless.

The living body is the abode of *atma*. *Atma* is inseparable from the mind and it is through this mind that he enjoys all good event or suffers from miseries affecting both body and mind. In other words the pure consciousness is changeless but when associated with the body it appears as the soul. For its emancipation the body as well as the mind have to be maintained well (see c-Sutra. Chap. 1-56). A few opine that the continuance of well being is in the interest of one's future progeny. All the objectives relating to this life and the next one are achieved by following the tenets of Ayurveda.

Ayurveda is a branch of *Atharvaveda*. It comprises eight branches and *bhutavidya* (demonology) is one among them. This explains the behavioural personality of certain categories of people who exhibit abnormality. Such persons are seized by invisible objects which are usually called *grahas*. These are (1) *deva*, (2) *asura*, (3) *gandharva*, (4) *yaksha*, (5) *rakshasa*, (6) *pitru*, (7) *Pisacha*, (8) *naga grahas*, and the like. The seizure lasts till they are appeased with offerings, incantations or exorcising evils (for example, *deva graha*). During the period of the



attack the victim acts and commands as if he is god. He will be pleased when he is worshipped and treated like god. (Su. Su. 1-74)

*Asuras* are opposed to gods, *gandharvas* are musicians to gods. *Yakhas* deal in finance. *Rakshasas* are aggressive like Ravana. *Pitrus* are fond of libations. *Pisachas* are after eating flesh. *Nagas* act like cobras. All these spirits trouble human beings mentally and physically.

Ayurveda is intended to fulfil two objectives. They are:

- (1) To preserve the health of healthy persons and
- (2) To remove the sufferings of the diseased. (Su. Su. 1-14)

*Vyadhi* means disease affecting man on account of the vitiation of *doshas* namely, *vata*, *pitta* and *kapha* and their complications such as fever, diarrhoea etc. These generally, pertain to the body. Attachment to the vagaries of emotions like passions, anger, fear, makes one continue in the wordly miseries. On the other hand, emotional detachment leads to emancipation. Apart from the two, longevity can be increased by the procedure of *rasayanas*. *Rasayana* protects persons suffering from prolonged incurable ailments (*yapya rogas*) since it builds up the body forces which resist diseases.

Ayurveda is a branch of knowledge which elucidates life. It also enables a person to enjoy a meaningful and healthy life. (Su. Su. 1-15)

The configuration of body, senses, mind and consciousness is *ayus* or life. An enquiry into *ayus* or the knowledge of this science is known as Ayurveda. (C. Su. 1-41)

Diseases are those which inflict suffering on the *Purusha*.

(Su. Su. 1-23)

*Purusha* is an entity comprising of the five *mahabhutas* and vitality. Any stress found in this psycho-physical entity is called suffering. Suffering may be either endogenous or exogenous.

Diseases may be somatic, psychological, exogenous or natural.

External causes such as injury etc. may produce diseases; such diseases are exogenous. Errors of judgement lead to unhealthy regimen, faulty diet etc. which provoke the three *doshas*; and these *doshas* cause various diseases which are called somatic. (Su. Su. 1-24)

(1-2)

Extraneous cause such as a trauma causes deformity or disease while the bodily (physical) disease arises from faulty food and drinks which vitiate *vata*, *pitta*, *kapha* and *shonita* (blood). Unwholesome food, contaminated food, water, their untimely consumption, seasonal changes or their incompatibility to the body etc. vitiate *doshas* and blood and thus upset health. (see C. Sutra 20).

(1-3)

Psychological disturbances such as anger, fear, grief, joy, depression, cruelty, jealousy, malice, lust, greed, etc are derived from two tendencies viz. desire and aversion.

Anger is characterised by the desire to injure others. Lust is excessive indulgence in the sensual pleasures. Arrogance, intoxication and hypocrisy are also psychological disturbances. Desire is the main cause for many different emotions such as joy, grief, meanness, lust, greed etc. Aversion too is the root cause for many varying emotions like anger, fear, depression, malice, cruelty etc.

(1-4)

Natural diseases are hunger, thirst, old age, death, sleep etc.

Hunger, sleep, thirst and the rest can be either natural (or timely) or unnatural (untimely). When the *pitta* gets excessively aggravated, the patient suffers from excessive hunger; this hunger is unnatural, and has to be counteracted. Likewise premature ageing is to be regarded as an unnatural disease which has to be treated. Natural diseases on the other hand are irremediable.

Diseases affect both mind and body.

(Su. Su. 1-26)

Anger, fear etc. are diseases which affect the mind; fever, diarrhoea etc. are diseases which affect the body; epilepsy, insanity etc. are diseases affecting both body and mind. While it is true that when the mind is affected, the body too is affected and vice-versa, psychological diseases first affect the mind and later the body. In the same way, diseases which are called somatic, primarily affect the body and later, the mind.

Exogenous diseases are of two types, one affecting the mind, and the other the body. Hence treatment is also different. Diseases of the



mind are treated by appeasing the patient with regard to his sense objects viz. sound, touch, sight, taste and smell. Others include manipulations such as instilling, fortitude, recapulations of certain pleasing events, philosophical and moral instructions. (Su. Su, 1-36, 37)

Children are susceptible to certain *grahas* which are nine in number. Unlike the *grahas* described earlier (Chapters 1-7) these evil spirits do not simulate any particular personality. Each *graha* manifests a special group of psychosomatic symptoms. The nine *grahas* are – (1) *skanda* (2) *Skandapasmara*, (3) *sakuni*, (4) *revathi*, (5) *Pootana* (6) *andhapootana* (7) *sheethapootana* (8) *mukhamandika* (9) *naigama*. (Su. Su, 3-35, 36)

Some diseases are attributed to causative factors which are not human. Such causes may affect both mind and body. These and epilepsy and insanity are also included under *Butavidya*. (Su. Su, 3-4)

The ability of a surgeon depends upon his qualities such as courage, quickness in action and handling sharp instruments, absence of perspiration, steadiness, and presence of mind. (Su. Su, 5-10)

The good surgeon will, have confidence in his work along with presence of mind.

A patient who has been operated upon should avoid physical exertion, sex, emotions such as anger, fear etc and intake of indigestible food until the operated wound heals perfectly. (Su. Su, 5-39)

The presence of distress-producing external object in the body has an impact both on the body and mind. Surgical instruments are used to remove them from the body. (Su. Su, 7-4)

By strength is meant an able physical constitution, absence of obstruction in any activity undertaken (physical or mental), unimpaired voice and complexion, and normal capacity of the external organs (ear, eyes etc.) and the internal instruments (mind, consciousness etc) to discharge their respective functions. (Su. Su, 15-20)

According to some authorities, the extremities, tongue etc. are the external organs and sense organs are internal instruments. Some others are of the view that the sense organs such as eyes, ears, nose, tongue and skin are external organs while mind, consciousness, intellect, ego

etc. are internal instruments. Strength therefore refers not only to bodily strength, but also to the strength of the mind and senses.

Emotions such as anger, fear and sorrow, fatigue, physical exertion, starvation etc. result in deficiency of *ojas*. (Su. Su, 15-23)

*Ojas* is the essential lustre of the body elements (*dhatu*s). It is this *ojas* which is called strength (or resistance to diseases).

Displacement, vitiation and deficiency are the three diseased conditions of *ojas*.

Displacement of *ojas* may occur due to a blow or any other trauma. Vitiation of *ojas* results due to the provocation of the three *doshas*. Deficiency of *ojas* may be caused by fear, anxiety, emotion, etc. For displacement of *ojas*, the patient experiences weakness of joints, fatigue and mal-functioning of the three *dhatu*s (*vata*, *pitta* and *kapha*), body and mind. In vitiation of *ojas* the patient has stiffness and heaviness of the body, swelling, discolouration of skin, drowsiness, lethargy and excessive sleep. In deficiency of *ojas*, the patient suffers from fainting, emaciation, confusion of mind, delirium and eventually death.

Delirium is used in the sense of irrelevant, confused and unintelligible speech. (Su. Su, 15-24)

Deficit of *ojas* gives rise to emaciation of muscles, drowsiness, sleep, vatic oedema, fainting, irrelevant talk and loss of consciousness. (Su. Su, 15-29)

A person is said to be healthy.

- (1) When the *doshas* and bodily elements are balanced and harmonious.
- (2) When the digestion is normal.
- (3) When the excretion is normal.
- (4) When he is endowed with tranquility and clarity of soul, mind and senses. (Su. Su, 15-48)

A person who resides in a clean, airy, and spacious house will not fall a prey to somatic, psychological or exogenous diseases.

It is well known that the environment has a strong influence on man's mind, and that a tranquil and healthy mind is essential for bodily health. (Su. Su, 19-4)



The *pitta* which is active in the heart of an individual is known as *sadhaka* (or effective energy). It is this *pitta* which makes it possible for a person to achieve his desired objectives.

A person can achieve the four fold objective of *dharma*, *artha*, *kama* and *moksha* only through the activity of this *sadhaka pitta*. A person whose heart is filled with ignorance and lethargy born out of *tamas* is unable to fulfil these desired goals of life. It is only this *sadhaka pitta* which can dispel lethargy and ignorance. (Su. Su, 21-10)

The unctuousness present in the head of an individual protects and strengthens the sense faculties, and is therefore known as *santarpaka* (the invigorating). (Su. Su, 21-14)

The unctuousness is derived from *shlesma* (or *kapha*). Some authorities claim that the unctuousness mentioned in the above verse refers to the brain.

Emotions such as anger, grief and fear, starvation, fatigue etc. are responsible for causing the provocation of the *pitta*. (Su. Su, 21-21)

Defects in the sperm and ovum engender diseases such as skin ailments, piles etc. which are **hereditary**. Such diseases may be transmitted from either the mother or the father. Wrong diet and regimen of the pregnant woman cause diseases in the pregnancy such as lameness, blindness, deafness, dumbness, nasal voice etc. which are congenital. (Su. Su, 24-5)

The defects in the sperm and ovum are caused by the provocation of *vata*, *pitta* or *kapha*. In congenital diseases, the sperm and ovum will be healthy.

Prognosis of a disease whether good or bad can be inferred from the omens at the time when the informant of the patient presents himself before the physician. (Su. Su, 29-53)

This is known as *dootapareeksha*. Omens are considered to have some bearing on the patients' condition. This would guide the physician as to what he could do in the circumstances. The phenomenon of cause and effect, and the converse are considered here. Some of the portents appear to be based on close observation and experiences and therefore *dootapareeka* forms one of the psychic factors in the examination of the patient. (See C. Indriyasthana).

The dreams seen by the patient and his well wishers also provide a clue to the eventual outcome of the disease. (Su. Su, 29-54, 66)

Dreaming of the body being anointed with oil, riding, on a camel or a carnivorous beast or an ass, a boar, a buffalo, towards the south, or himself being dragged towards south by a dark woman in red attire and dishevelled hair, laughing and dancing indicate the person's death in the near future.

If a patient dreams that he is dragged southward by a lowest caste person or that ghosts and hermits are embracing him, savage beast or diabolical faces smelling him frequently, his death is nearing shortly. Likewise, if the patient in his dream drinks honey or oil or dives into mire or smears it on his body and with that he laughs or dances, will die soon.

If the patient dreams as if he is naked and wearing a red flower garland entwined on his head, or sees bamboo reeds or palm trees growing on his chest, he will face death early.

Similarly, if the dream is such as a fish is swallowing him or enters his womb, or falls from the peak of a mountain, feels enveloped in darkness during the bright day, dreams that he is carried away by the current of a river, finds himself cleanly shaved his head, defeated or killed by crows etc., sees the meteors falling down, his own eyes being extracted or a burning lamp suddenly extinguished, dreams earthquake, sees deities; or as if vomits or purges, his teeth falling out, sees that he climbs shalmali or kinsuka, or bound to a sacrificial post, or blossomed kovidara tree, or placed on funeral pyre, or receives and eats cotton, or oilcake, oil seeds, salt, prepared rice and drinks wine will not live long. If a healthy man dreams so he will fall ill.

Dreams which do not conform to the constitution of the patient, dreams which are soon forgotten, unpleasant dreams which are soon erased by pleasant ones, dreams which are caused by anxiety and which are seen during the day are all of no importance whatsoever.

Usually, patients belonging of the *vata* constitution dreams of travelling, activity etc.; patients of *pitta* constitution dream about fire, sun, lightning, etc. and patients of *kapha* constitution dream of lakes, surans, lotuses, etc. (Su. Su, 29-67)



A fever patient making his friendship with a dog; a phthisis patient dreaming friendship with a monkey; a mentally abnormal person dreaming friendship with a deomn; an epileptic with a ghost; a patient of polyuria or diarrhoea, drinking water, a leprosy patient drinking oil (or a lipid), or a patient of abdominal tumour dreaming the growth of a tree in his elementary tract, and a person with migraine dreaming the growth of a tree on his head; likewise a patient of vomiting, eating flour coils; a patient with dyssnoea of thirst dreaming of walking; an anaemic patient eating rice tinged with turmeric and a haemocholic drinking blood will die soon.

To mitigate the evil effect of such a dream the patient should, on waking up in the morning, offer a gift of black gram, sesamum, metallic vessel and gold to yogic brahmins, and in addition meditate on Tripada Gayatri.

(Su. Su, 29-71, 74)

To nullify the effect of a bad dream felt during the first quarter of the night one should meditate on veda or any diety and then sleep again. He must not relate such bad dreams to others. On the other hand he should spend three nights in a temple, worshipping the deity and holy persons.

Some auspicious dreams will be narrated herein which are favourable to the patient and indicate their speedy recovery. They are dreams seen of gods, brahmins, cows, bulls, living friends and relations, blazing fire, polite or disciplined persons or a patch of clear water and fruits.

(Su. Su, 29-75, 81)

Dreams like going up a palatical building, climbing a tree, or a hill riding an elephant; crossing rivers, sailing on turbid waters predict good events. Even bites and stings by snakes, leeches and bees are favourable dreams of the patients who can be treated confidently by the physician.

Perverted actions and reactions of the mind indicate the prognosis of diseases. Sudden changes in the cognitive faculties may indicate the untimely death of the patient. These symptoms are called *arishtalakshanas*.

(Su. Su, 30-3)

Before undertaking to treat his patient the wise physician should take note of the *arishtalakshanas*, to keep up his fame. The *lakshanas* (signs and symptoms) related to the individual's body, mind and



constitution (*cyashtiprakriti*). *Sheela* is the behavioural aspect of the mind. *Prakriti* is the normal condition of the individual. Any irreversible change among the three forebodies death. *Charuka* describes *prakriti* of an individual in respect of genetic features, aptitude of the creed, organic trend of speech, thinking within according to his nature; reaction of the body to the seasonal conditions, physical built and qualities such as resistance and tolerance to disease and congenital parts of the body and their functions like speech, thought and so on (see Charaka Indriya Ch. 1).

The above aspects pertain to each individual with regard to his body, speech and mind. In the event of an irreversible change in his five percepts it portends death.

A patient says that he is hearing varieties of sounds which are not present and cannot hear actually available sounds. He may tell that he hears the voice of celestial beings like songs of *siddhas* or *gandharvas*; or the moanings of a city, the uproar of a city, rumbling noise of rain while none of them are actually present. He may not hear the sounds of domestic animals, or of forests in his proximity, as others can catch up. He may even interpret such sounds to some other things, eg. the bark of a dog to the bleat of a sheep or any of the sort. He may be happy to listen to the plot of his enemy and become furious at the good advice from his friend. Such a sudden change in the sense of hearing in him indicates the days of death. (Su. Su, 30-4,6)

The man, who feels cold for hot or hot for cold or does not feel pain if beaten, or complains of burning sensation from a non inflamed boil, or when the body temperature is very high, shivers with cold and covers himself warmly, dies shortly. Such controversies of tactile sense are signs of impending death of the individual. (Su. Su, 30-7,8)

If the person cannot recognise the deposits of dust on his skin; or if a change in the colour of his skin has taken place he should be considered a dying man. (C. Indriya Cha. 4) (Su. Su. 30-9)

The natural colour of the skin may change fully or partly to black or red. Such changes in colour in a short period of time is portent of death.

If after a clean bath the body is perfumed but still is surrounded by a swarm of flies, the patient is destined to die in about a year.

(Su. Su, 30-10)



It is well known that flies swarm about sweet things and putrefying organic substances. Blue flies are born out of the faeces. In spite of bathing and applying perfumed powder and scent the flies trouble the person, it must be construed that his skin is turning sweet and death is approaching in a year. Even if his skin is not applied with any sort of perfume but yet emits fragrant smell he should be considered to die soon.

Similarly, if a faulty perception by taste such as the sweet taste understood as sour, vice versa; and the ordinal use of food according to taste, aggravates the somatic *doshas* and diminishes his appetite for food, such a man dies in a month. *(Su. Su. 30-11, 12)*

Contradicting sense of smell such as fragrant one appearing offensive, or an offensive smell pleasing, and the smell of smoke emitting out of an extinguished wick of a burning lamp are symptoms preceding one's death even if he looks healthy. *(Su. Su, 30-13)*

Dual qualities like heat and cold etc., seasonal variations, the looks at the sky appear contrary to the natural state in a dying man. He is unable to distinguish between them or appreciate their real state. *(Su, Su. 30-14)*

The person nearing death loses one or other faculties of the mind. Heat does not appear to be hot. Smooth things appear rough, pleasure appears to be pain, weather conditions are not correctly perceived, inability to distinguish the directions, all indicate the death of a man in about three months time. Tactile sense is understood through the skin, or directly by the mind. Heat, cold, etc. are perceptible to the skin whereas the directions can be understood straight away by the mind (See C. Sh. Ch. I).

The man who sees stars in the broad day light, or sees sun in the night and the moon by mid-day, or sees a rainbow, or lightening in the absence of rainy cloud when the sky is quite clear, will die in about two or three months. The man, who sees the sky covered by the images of chariots, palaces, and airships, or blazes of fire, idols of gods, or earth enveloped by smoke or mist, flooded with water, or whose eye cannot see the visible pole or Arundhati star or the milky way in the sky will die very soon. *(Su. Su, 30-15)*



The man who cannot see his own shadow in the moonlight, a mirror, or hot water or sees his image distorted like any or one organ missing, or like that of a dog, crow, vulture, ghost, yaksha, rakshasa, pishacha, or naga will soon meet his death. Likewise, one who sees his body full of the colours of a peacock's neck or cannot see the emanating smoke of fire dies early if he is suffering from any disease or if healthy he will soon fall ill.

Thus in this chapter on the senses, the symptoms and signs show the failure of the receptors and the mind to comprehend stimulations from the senses. The physician has to note the symptoms in the patient to know the prognosis before taking up the case for treatment. The predictable time of death in such cases is dealt in an elaborate way in the Indriyasthana of Charakasamhita. Apart from the failure of the senses and mind to act and react to the external stimulants, certain pathological changes in the tissues of the body take place and exhibit distorted features in the tissues of the body. (Su. Su, 30-16-23)

These features also act as guidelines to the physician to determine the probable time of death.

Charaka has stated the distinction between *chaya* and *prabha*. The former is the shade complexion as seen closely and the latter as the normal glow of the complexion from a distance (C. Indr. Ch. 7).

If a man's natural colour of the skin quickly changes over to dark brown, reddish or bluish or yellowish colour, his death is said to be fast approaching. (Su. Su, 31-3)

A man, in whom the sense of modesty is lost and his distant complexion, memory, fortitude and the liveliness are suddenly lost, must be considered to die, very early. The liveliness of the patient is due to the *ojas* present in him. Some interpret *ojas* as the strength. Deterioration of functions in the tissues gives rise to loss of strength. (Su. Su, 31-4)

A person who is sleeping constantly or does not sleep at all, is drowsy, and faints while attempting to speak will die shortly. Similarly, if the patient licks his upper lip, looks to be conversing with a departed soul he must be considered to be nearing death. (Su. Su. 31-15, 16)

Ghosts, evil spirits, *pischachas* and monsters of different types lead the men to death. To such men potent medicines are futile since the ghosts and others nullify their action. (Su. Su. 31-32)



An insane person, who is extremely weak and also emaciated, and always sits up without sleep, gazes either upwards or downwards will soon die without any doubt. Loss of strength is interpreted for loss of enthusiasm. (Su. Su. 33-25)

An epileptic being emaciated moving his eye brows involuntarily and attacked by too many seizures dies soon. Both in insanity and epilepsy the symptoms are due to the defective control of *praud* over the areas exhibiting exaggerations. Since the chief of *vayus* controls the other *vayus*, *doshas* and *dhatu*s, its extreme defect or incompetence produces signs and symptoms of the sort stated above. The senses become perverse to stimuli like sound, touch, vision, taste and smell. Even concepts become defective. *Prana* has to regulate itself which is possible by its will and performance. Mind is subordinate to *prana* (*bhela*). Mind is vagrant because of *Prana*. In order to control this *prana* and its motivations, practice of yoga has found its importance. Medicines and food can act on the *doshas* and *dhatu*s as far as their *panchabhautic* properties are concerned. (Su. Su. 33-26)

An abuse of the food habits, addict to intoxicants and prolonged use of medicines, neglect of hygienic living and disciplined life cause disturbed state of *doshas*, *dhatu*s and *malas* and these in turn upset the mental faculties (See G. Nid. 7 and 8).

A man attains his maximum strength when he is about twenty-five years old; and a women exhibits her full strength after she reaches the age of sixteen.

The *saras* are now being described. (Su. Su. 35-16)

A person who possesses good memory, devotion, wisdom, courage, cleanliness of body and mind and virtues is said to be having *satwa sara* (excellence of mind). A person who has a glossy and fair skin, compact body, well set bones, nails and teeth, and many children is said to possess *sukra sara* (excellence of reproductive elements). A person who is plump and strong, who has a deep and resonant voice and whose eyes are large and lustrous is said to be endowed with *majja sara* (excellence of marrow). A person who possesses a well-built body, broad shoulders, and firm teeth, jaw, bones and nails is supposed to have *asthi sara* (excellence of bones). A person endowed with unctousness



in music, voice and sweat and a hefty body and who is unable to withstand strain has *medo sara* (excellence of adipose tissue). A person whose nails, eyes, palate, tongue, lips, palms and soles are unctous and coppery in colour has *rakta sara* (excellence of blood). A person having *mamsa sara* (excellence of flesh) is muscular, and has deep set bones and joints. A person who has a pleasant and soft skin and hair is said to possess *twak sara* (excellence of skin). Persons of each succeeding *sara* are judged to be inferior to those possessing the previous *saras* with regard to worldly prosperity and longevity. (Su. Su. 35-16)

The excellence of skin implies excellence of *rasa dhatu* (the nutrient fluid) also, since the skin (as every other element of the body) is nourished by it.

The digestive fire is known as the Lord since it is all powerful. It is extremely subtle and therefore cannot be seen but it can be inferred from its actions (such as digestion etc). (Su. Su. 35-27)

This digestive fire is activated and maintained by the *prana vayu*, *apana vayu* and *samāna vayu* in their normal condition.

The activating of the digestive fire is done by the *prana vayu* and *apana vayu*; while the maintenance or preservation is caused by the *samāna vayu*. (Su. Su. 35-28)

A person whose mind is dominated by *satva* is able to bear distress and joy without agitation, a person whose mind is strongly influenced by *satva* can endure any amount of suffering on his own; while the person whose mind is dominated by *rajas* can endure suffering only when he is enthused by others. A person whose mind is dominated by *tamas* is unable to withstand suffering at all. (Su. Su. 35-38)

The undisturbed *vata* maintains the body elements and the digestive fire in a state of normalcy, conduces to proper sense perception and impels the normal functioning of the body and mind. (Su. Ni. 1-10)

That aspect of the *vata* which surges upwards in the body is termed the *udāna*. It is this which provides the impetus necessary for speech, singing etc. Any disturbance in this aspect of the *vata* produces diseases of the region above the neck. (Su. Ni. 1-14, 15)

The *udāna vayu* is active not only in the upper part of the body, but also in throat, chest and the umbilical region. Diseases of the region



above the neck refers to the disorders of the eye, face, nose, ears and head. Occasionally, diseases such as jaundice are also caused by *udāna* *vayu*.

The normal heat (temperature) of the body is increased by emotions such as anger, grief and fatigue, and transmitted to the head. This abnormal heat and the *pitta* then cause greying of the hair.

(Su. Ni. 13-35)

The cause for the origin of every object in the universe is the unaccused, unmanifest eightfold principle (*Avyakta*) which is composed of the three attributes *satva*, *rajas* and *tamas*. This single, unmanifest principle is the foundation for every individual soul (*kshetrajna*) even as the ocean is for the waters.

(Su. Sha. 1-3)

Therefore the unmanifest principle bring into being the '*mahat*' which also is composed of the three attributions. This *mahat* then creates the '*Ahamkara*' which again is threefold viz. *vaikarika*, *taijara* and *bhutadi*. The *vaikarika ahamkara* aided by the *taijara* evolves into the eleven faculties, all of which are again having the three characteristics- *satva*, *rajas* and *tamas*. Of the eleven faculties, five are the sense faculties, five are the connactive organs, while the remaining one is the mind which is both cognitive and connactive. The *bhutadi* aided by the *taijara ahamkara* creates the five *tanmatras* which also have the qualities – *satva*, *rajas* and *tamas*. These *tanmatras* each correspond to the sense objects such as sound, touch, form, taste and smell. These *tanmatras* which are subtle manifest as the five *mahabhutus*. Thus have the twenty-four principles been enumerated.

The corresponding connate functions are speech, receiving (working), sexual pleasure, excretion, and locomotion.

(Su. Sha. 1-5, 6, 7, 8)

*Avyakta*, *mahat*, *ahamkara* and five *tanmatras* are the eightfold *prakriti* and the remaining sixteen evolutes are formed from this unmanifest principle.

*Avyakta* and its evolutes are all insentient. *Purusha* alone is the sentient who animates. Hence *avyakta* is the *kshetra* or the field for action and *purusha* is the *kshetrajna* or the spirit, the knower of action.



According to the sankhya *moolaprakriti* is only one and *purusha* any number and both pervading everywhere.

Ayurveda differs from sankhya in certain respects. The sense organs and the sense objects are also *panchabhautik* since they respond to the *bhautik* properties. All the organs, though made of the five *bhutas* each possesses one *bhuta* in predominance. Thus the ear has the *akaasa* (space) in predominance and is able to perceive only sound, skin possesses *vayu* to convey tactile sense only and so on. *Kshetrajnas* are not all pervasive but eternal. They are limited in number to the living beings in the forms of animals, humans and superhumans. The form of bodies that they possess is in accordance to the *dharma* and *adharam* of the *karmas* evinced by *kshetrajna* in his previous birth. Those who had committed vices (wrongful acts) in the previous birth are said to have taken birth as lower creatures and animals; those who had a mixed action of vices and virtues are born as human beings and those with virtues alone are born as superhumans. These have to be accepted only by inference since the *kshetrajnas* entry into the embryo at the time of copulation cannot be perceived on account of his subtleness (vide C. Sh. 1,3). Hence the term *Purusha* is stated to be the *kshetrajna* embodied by the five primordial *bhutas*. He is also known as *karmapurusha* as he enjoys the fruits of his actions. He is the subject to whom all treatment is intended. (Su. Sha. 1-16)

The qualities of the embodied individual soul are happiness and sorrow, desire and aversion, effort, respiration, blinking, awareness, mind, thought, consideration, recollection, knowledge, perception and understanding. (Su. Sha. 1-19)

*Sukha* is happiness or a feeling which is found to be convenient to the living being and its opposite feeling is *dukha* or misery. It is disliked by the subject and tendency is always to hate misery and seek happiness. This is common in all living beings.

*Itcha* is a desire born within oneself. There is a longing to fulfil the desire in a stipulated time. *Dwesha* is hatred which is opposed to *itcha*.

*Prayatna* is to try to get a work done. This effort is also inborn but sequel to desire.

*Prana* indicates life. *Ana* is *vayu*. In the living body this *vayu* is the chief to conduct all actions and reactions. It controls all other *vayus*



and co-ordinates their functions, one with the other. For example, *samana* incites appetite for food. *Prana* passes food into the stomach. *Samana* digests and absorbs the chyle and separates the waste. *Apana* removes the waste, under the directions of *prana*.

*Sankalpa* is one of the functions of *manas*. It is imagination of the mind. *Vicharana* is reviewing the perception. *Adhyavasaya* is the reaction to the action. As soon as awareness is produced in the intellect, this latter sets the mind to execute work with the co-ordination of the connate organs.

Persons whose minds are dominated by *satva* are kind, self-controlled, tolerant, truthful, righteous, pious, learned, wise, intelligent, and possess good memory, and are magnanimous.

Persons whose minds are influenced by *rajas* are unhappy, restless, unrestrained, arrogant, untruthful, unmerciful, wicked, self-seeking, lustful, sensuous and irascible.

Persons whose minds are controlled by *tamas* are depressed, atheistics, unrighteous, irreverent, ignorant, lethargic, evil minded and slothful.

(Su. Su. 1-20)

Certain code of conduct has been laid down on both the male and the female partners to procreate an improved type of progeny. The male sperm is represented in the *sukra* or semen and counterpart ovum of the female in the *arthara*. These fertilisation factors must be free from blemishes before their union in the female. Apart from these physical entities the psychological factors in both the sexes are found to play a very important role, and particularly of the female.

The woman, from the first of her menstrual period must observe the following restrictions:- She must avoid coitus, avoid day sleep and application of collyrium to eyes, shedding tears, bathing, cosmetics, oil bath, pairing of nails, running, loudly laughing, too much talk, hearing of loud noise, combing her hair, walking against high breeze (against wind) and all laborious or tiresome work. The reason given in each case is that by day sleep the child to be born will be sleepy; application of collyrium causes congenital blindness; weeping causes defective sight; bath and cosmetics give rise to sorrowful nature in the child; oil baths cause skin diseases, pairing nails causes deformity of nails, running



during the period makes the progeny fickle-minded, laughing causes dark discolouration in mouth, teeth, lips, palate and tongue; too much talking makes the child very talkative, hearing loud noise causes deafness, combing of hair causes baldness, winds and tiredness give rise to mental defects and therefore all these have to be given up by the woman during her periods. Even her husband's sight must be avoided. Her food must contain enough ghee.

On the fourth day she must bathe and wear clean newly washed clothes, adorn herself and with a pleasant mind approach her husband.

*(Su. Sha. 2-25, 26)*

Prior to this the husband must have remained a bachelor in the previous month and using ghee, milk, shali rice so that his body could be well nourished with sufficient fats. Likewise the woman also under celibacy in the previous month must have been using more til oil and preparations of black gram and til oil in her food.

On the fourth day in the night they could have coitus. The fourth, sixth, eighth, tenth and twelfth nights after menstruation are recommended to get a male child whereas the fifth, seventh, ninth and eleventh nights are recommended to get a female child. However, coitus must be avoided after the twelfth night.

*(Su. Sha. 2-27, 28, 29)*

The mental state for both husband and wife must be quite elated, specially the female since it is she who bears the embryo and permits it to develop according to her wishes. The desire in the woman for the type of her future child decides its traits, nature, talent and personality; Charaka says that the mental state of the father and the mother during coitus, her mental state during pregnancy, her nutrition and the past reminiscences of action of *karmapurusha* contribute to the embryo for its future development.

The ovum is liberated from the female reproductive system by contact with the male partner during coitus even as ghee melts when in contact with the fire.

The ovum is released from the ovary as a result of the heat generated during intercourse. This ovum descends and comes in contact with the sperm, and conception takes place. The ovum is not expelled from the female body.

*(Su. Sha. 2-36)*



The parents emotion appears to influence the pregnancy. Hence sexual pervasions are prohibited so that their child may be as natural as possible in their sex features.

The attitudes regarding food, behaviour and activity which the parents possess during coitus is transmitted to the child.

(Su. Sah. 2-46, 47)

The behaviour of a man during his life time determines the nature of his next life; the qualities of the next life depend on the habits of the man during this life. Thus a man who is extremely learned and erudite in this life will be endowed with *satva* in his next life. (Su. Sha. 2-57-58)

During intra-uterine life, the mind of the foetus is manifested during the fifth month, and awareness during the sixth month.

Sleep is divine obscuration which envelops all living beings. When the pathways of cognition are obstructed by *tamas* in an individual, he suffers from sleep which precedes death. Such a sleep is called *tamasic* sleep. On the other hand, when the mind of a person is influenced by *tamas*, that person sleeps for long duration of time, when it is dominated by *rajas*, he sleeps around midnight. Persons in whom *vata* is excited, and *kapha* is reduced and who are both physically and mentally tired get disturbed sleep (*Vaikariki nidra*).

Here three kinds of sleep have been explained. The first kind, or *tamasic* sleep is experienced only on the death bed. The second kind is normal sleep which varies according to the disposition of the person. The third kind is abnormal or unnatural sleep which occurs in diseased persons.

(Su. Sha 4-33)

Oh Sushruta! know you that the heart is the bode of vitality; living beings sleep only when that is influenced by *tamas*. *Tamas* is responsible for the predominance of one over the other.

(Su. Sha. 4-34, 35)

When a person sleeps, his mind is impelled by the *rajas* to recapitulate the previous experiences, good or bad.

If the mind is by any chance enveloped by *tamas*, the person will tend not to have dreams, since *tamas* causes inertia.

(Su. Sha. 4-36)

Although the soul can never sleep, the envelopment of the ever-active sense faculties by *tamas* creates the illusion of sleep.

Along with the sense-faculties, the mind of the person is also so enveloped by *tamas* that it is unable to perform its natural functions.  
(Su. Sha. 4-37)

Even if sleep during the day, and night watching are regarded as being harmful to health, they do not adversely affect those who make it a matter of daily routine.  
(Su. Sha. 4-41)

Loss of sleep results from excited condition of *vata* and *pitta*, and from anxiety, emaciation and trauma. It is alleviated by measures which are contradictory to the causes, such as oil massage, application of oil to the head, rubbing the body mildly, smearing pastes on the skin, comfortable cots and chairs for sleeping and sitting, etc.  
(Su. Sha. 4-42, 43, 46)

Drowsiness is a state resembling sleep where the sense perceptions are dulled, and where the person experiences heaviness of the body, yawning and lethargy.

There is yet another difference between sleep and drowsiness. When a person awakens from sleep, he is alert, whereas the drowsy person continues to be lethargic even after he is awakened.  
(Su. Sha. 4-49)

Yawning is the state in which the person takes in a deep breath by opening his mouth, while stretching out his chest and sheds a little tear. This action predisposes fatigue to show disinterest in his engagement.  
(Su. Sha. 4-50, 51, 52, 53, 54)

Fatigue is the condition in which the individual feels tired without any exertion and increase in respiration but experiences an aversion to the sense objects.  
(Su. Sha. 4-51)

Laziness is that condition in which a person is addicted to a comfortable life, and averse to hardships. Due to absence of enthusiasm, the person does not engage himself in any work, even if he is strong enough for it.  
(Su. Sha. 4-52)

Utclesha is nausea, a sensation which precedes vomiting. It starts with ptyalism. Psychosomatic causes induce *utclesha*. (Su. Sha. 4-53)

*Glaani* or languor is a feeling accompanied by sweetness of the mouth, dosing, squeezing sensation in the cardiac region, giddiness and no liking for food.  
(Su. Sha. 4-54,



*Gourava* is a condition in which the patient feels as if his entire body is covered with a wet leather sheet, and the head feels heavy.

(*Su. Sha. 4-55*)

All the seven technical terms mentioned above are psychosomatic. The physiological functions react to the mental state and the appropriate signs and symptoms are found e.g. a repulsive sight causing nausea. Likewise heavy food causing drowsiness etc.

Sneezing is a symptom caused by the interaction between *prana* and *udana* in the nasal passages. Their movement in opposite directions obstructs the passage and as the *prana* thrusts the *udana* there appears sneezing. On the other hand if *udana's* thrust against *prana* is stronger there is frontal headache.

*Pitta dosha* and *tamas* together cause fainting, *pitta* with *rajas* causes giddiness, *vata* with *kapha* and *tamas* cause drowsiness and *kapha* with *tamas* induces sleep.

(*Su. Sha. 4-56*)

In this we find the preponderance of the physical *doshas* and the *mahagunas* acting on the mind. It has been explained that *satva* wakes up the man while *tamas* puts him to sleep.

## PRAKRITI

### Constitutional Traits

The *dosha* of both the partners which is predominating during coitus is responsible for the constitution (psycho-physical) of the child.

The psycho-physical constitution may be dominated by any one of the three *doshas*, by a combination of any two *doshas* or by all three *doshas*. The dominance of any one *dosha* can be either normal or abnormal. Thus normal dominance of any *dosha/doshas* influences the psychophysical constitution of the child, while abnormal dominance results in diseases of the foetus.

## VATA PRAKRITI

A man whose psycho-physical constitution is dominated by *vata* is wakeful, averse to bathing and cold things, unshapely, thievish, vain, dishonest, and fond of music; the soles of his feet and the palms of his hands are much fissured; he has a rough and grisly beard and moustache, finger nails and hair; he is hot-tempered and is given to biting his finger nails and grinding his teeth (when asleep).

Morally, he is impulsive, unsteady in his friendships, ungrateful, lean and rough; his body is marked with a large number of prominent veins; he is incoherent in his habit and vacillating in his temper. He is a fast walker and dreams of scaling the skies in his sleep; the eyes are always moving. His mind is never steady. He makes few friends, is capable of accumulating very little money and talks incoherently.

The traits of his character etc seem to resemble those of a goat, jackal, hare, mouse, camel, dog, vulture, crow and of an ass.

### **PITTA PRAKRITI**

A person whose psycho-physical constitution is dominated by *pitta* perspires copiously emitting a fetid smell. His limbs are loosely shaped and yellowish in colour. The finger nails, eyes, palate, tongue, lips, soles and palms of such a person is copper coloured. He looks ugly with wrinkles, baldness and grey hair; he eats much, is averse to warmth and irritable in temper, although he cools down very soon. He is a man of middling strength, and lives up to middle age. he is a man of intelligence, possesses a good memory and loves to monopolise the conversation. He is vigorous and valourous. He dreams in his sleep of such things as meteors, lightening flashes, fire, natasa plants etc. He is never overcome with fear, nor does he bend before a powerful antagonist; he protests the suppliant and is often afflicted with suppuration in the cavity of the mouth. The traits of his character resemble those of a serpent, an owl, a *gandharva*, *yaksha*, cat, monkey, tiger, bear and of a mongoose. (Su. Sha. 4-68, 71)

### **KAPHA PRAKRITI**

The psycho-physical constitution which is dominated by *kapha* endows a person with complexion resembling either the colour of a blade of grass, blue lotus, polished sword, wet aristha or that of the stem of Sara grass. The person is comely in appearance, fond of sweet taste, grateful, self-controlled, forbearing, unselfish and strong; he does not hastily form any opinion and is fast in his enmity. His eyes are white; his hair black and curly. He is prosperous in life. His voice resembles the rumblings of rain cloud, the roar of a lion, or the sound of a mridanga. His eyes are slightly red towards the corners, the limbs are proportionate and symmetrically developed with a cool effulgence



radiating from them. He is possessed of the qualities of the *satvaguna*, is capable of sustaining pain and fatigue and is respectful towards his superiors. He possesses faith in the *shastras* and is unflinching and unchanging in his friendships; he suffers no virritudes of fortune, makes large gifts after long deliberation, is true to his word and is always obedient to his preceptors. He dreams of lakes or ponds decked with myriads of lotus flowers, swans and *cakravakas*. The traits of his constitution resemble those of *Brahma*, *Rudra*, *Indra*, *Varuna*, a lion, horse, an elephant, cow, bull, an eagle and swan. (Su. Sha. 1-72-76)

While studying the personality, the psychic and *doshaic* traits have to be elicited. Its importance is in determining the nature of a person in health and changes due to disease. The temperament remains the same throughout one's life time. Any sudden change in this temperament indicates impending death of the person. *Dosha prakriti* does not harm the subject in the same way as a poison does not kill the insect born out of it. In other words, we say that man's nature never changes.

### SHAREERA (Contd)

The three *doshas*-*vata*, *pitta* and *kapha* and the three *gunas* - *satva*, *rajas* and *tamas*, both of which together constitute the *bhutatma* have their seats in the vital areas (*marmas*). Therefore an injury to the vital areas results in death. (Su. Sha. 6-35, 36)

Earlier a short description was made about the *grahas* or the super human bodies affecting the human mind. Nine other *grahas* are enumerated here which are different from them. They are *skanda graha*, *skandapasmara*, *shakuni*, *revathi*, *pootana*, *andhapootana*, *seethapootana*, *mukhamandika* and *naigamasha* or *pitrugraha*. These have a predilection to children and cause physical and psychic disorders in them. The last one among these is also called *pitrugraha* which is different from the *mane* of that category. This name is distinct from the rest that it is a *graha* protecting the child, even as a father.

(Su. Ut. 27-4, 5)

These *grahas* affect the child in cases where the directions laid down in respect of the conduct of the mother or the wet nurse are not followed, where proper benedictory rites are not performed and where the child is allowed to remain in a soiled, dirty condition, or where the

child becoming somehow uneasy gets frightened, is rebuked or begins to cry. They make their appearance for the purpose of getting proper respect and worship. (Su. Ut. 27-6)

*Skhandapasmara*: Intermittent seizures of the unconsciousness and consciousness, like that of blood clot, putrid smell, aversion to mother's milk, distorted face, palsy of one eye while the other eye is active; exasperation, lids slightly clotted and less crying are symptoms due to the *skanda*. (Su. Ut. 27-8)

*Skandapasmara*: Alternative fits of fainting and consciousness, convulsive movements of the limbs. During the attack the child unconsciously voids faeces and urine, makes noise, bends the body with jerks. There is yawning or froth from the mouth. (Su. Ut. 27-9)

*Shakuni*: Limbs are flabby, mind struck with fear, characteristic stink of birds and fish, purulent ulcers all over the body; close eruptions with inflammation indicate the affliction of *shakunigraha*. (Su. Ut. 27-10, 11)

*Revathi*: Oral cavity inflamed, green stools, body highly anaemic or dark coloured, fever, mouth soared and painful, rubbing of ears, and nose.

*Pootana*: Extremities are wearied (drooped), lack of sleep either during the day or night, inconsistent stools, and the smell resembles from that of a crow, there may be vomiting, horripilation and much thirst. (Su. Ut. 27-12, 13)

*Andhapootana*: Aversion to the breast milk, diarrhoea, cough, hiccup, vomiting and fever, unhealing ulcers; the child always lies in prone position and the body smell is acidic.

*Seethapootana*: Staring, intense shivering, bitter weeping, rumbling noise in the intestine, bad odour of the skin and large stools are symptoms due to the affliction of *seethapootana*. (Su. Ut. 27-14)

*Mukhamandika*: The trunk portion of the body appears-emaciated. Though the upper and lower extremities are fair they are curved, there is ravenous appetite; and the affected veins are prominently seen on the abdomen. They are matty. The child startles now and then. The skin tint resembles the odour of urine. (Su-Ut-27-15)



*Naigamesha*: The child emits frothy vomitus and cries out in terror and gazes upwards (eye balls fixed) all along. Fever persists; there is loss of consciousness and the body odour resembles that of tallow.

(*Su-Ut-27-16, 17*)

The prognosis is not good if the child hates the breast milk, frequently faints and presents all the symptoms ascribed to each case.

The symptoms mentioned against the *grahas* are mixed, mostly relating to the body. The sufferings cause psychic and neurological symptoms. Children are easily susceptible to threats, thrashes, insults, ghastly sights etc. Uncleanliness on the part of the mother or the nurse and the child give rise to infection. Deficiency disease symptoms are also mingled with the emotional ones. Hence treatment is also mingled with antagonistic emotions, medicines and diet. Offerings, benedictions, fumigations etc. change fear complex in mind of the child.

The learned, saints, preceptors and guests who transgress their righteous duties and indulge themselves in sinful acts, live on alms, eat food in broken bronze plates expose the children in such houses to the attack of *grahas*.

(*Su - Ut-37-18-20*)

The legend is that Lord Shiva created the *grahas* to protect his child *kartikeya*. As the child grew up the servant *grahas* were assigned to attack children who are not clean and so on. This purports perfect cleanliness from all sides in bringing up the infants to an adult stage when they become conscientious to take care of themselves.

*Skanda graha*'s attack is the most troublesome one among them. It cripples the child permanently or kills it. The prognosis is unfavourable with other *grahas* if all their respective symptoms are present.

(*Su-Ut-37-21, 22*)

Mentally weak person with extremely vitiated *doshas* using incompatible food and suppressing the physical urges or even exposed to trauma, suffers from fainting. Its pathogenesis is that the vitiated *doshas* as provoked block the passages of the internal and external sense organs. That is to say, both the sensory and motor organs are blocked by the morbid matter on account of which the person loses consciousness. Internal senses include awareness, mind, intellect and the ego.

The prodromal symptoms of fainting or syncope are discomfort in cardiac region, yawning, depression, loss of consciousness and strength.

Unconsciousness is induced by the vitiated *doshas* blocking the channels and the pervasive *tamas* or delusion due to which the subject does not feel any pleasure or pain but falls down like a log of wood. This state is termed as *moha* or *moorcha*. (Su-Ut-46-6, 7, 8)

It is classified into six types – *vata*, *pitta*, *kapha*, *shonita*, *madya* and *visha* as separate causative of factors. In all the types *pitta* dominates resulting in syncope. *Madya* is alcoholic in content. Its strength and the tolerance by the victim vary. Likewise the poison also has its toxic effect on the mental faculties.

*Prithwi* and *ap* are *tamasic*. Though blood exhibits the separate characteristics of the five *bhutas* it is predominantly made of *prithwi*, *ap* and *tamas*. People of poor mental stamina easily faint at the sight and smell of blood. The characteristic smell of blood is the main cause for the loss of consciousness. Some of the epileptic symptoms may also be present.

The toxic properties are very strong in poison and wine so as to induce fainting in the victim. (Su-Ut-46-11)

In the syncope due to the smell of blood, the body and the eye balls are fixed; neither of them react with any movement. Breathing is subnormal. In the case of intoxication due to strong wine the person has hallucinations. The body and limbs are not fixed. He thrashes about on the ground till the alcohol completely digests. (Su. Ut. 46-12, 13)

Acuteness of the poison is found along with the symptoms. Shivering, sleep, thirst and loss of movement or stiffness of the body are seen in the case of fainting. The poison may be of vegetable or mineral origin or mixed and the symptoms depend upon the particular kind of poison.

In general, *graha* is the term used to signify some supernatural bodies. They are stated to infect the human beings who are exposed to cuts, wounds, unwholesome food, contamination of food, water, air, unhygienic habits and so on. These causes are very common in children, men, and women of all ages and conditions of seasons etc.

(Su-Ut-60-3-5)



There are male and female bodies and named differently. They are more active during the nights in search of blood and foetid matter and therefore patients with cuts and wounds must be protected from them. These *grahas* behave just like *bhutas*. They tease the patient, smell the sweat, pus, filth, make the person to behave peculiarly such as to eat which must not be eaten, to enter forbidden places, to indulge in violence, in the same manner as the *bhutas* do. The patient likes to be worshipped as god; he may wander or interest himself in sexual act. *Grahas* are innumerable and grouped into eight according to the features in each.

These *grahas* by virtues of rising high above and pervading everywhere get the name "*Devagraha*" in general. *Daityas* are inimical to *devagrahas*; *gandharas* are the divine musicians; *yakshas* are bankers, *pitru grahas* are manes; *bhumagas* are reptiles; *rakshamsi* are those who eat human flesh (cannibals); *pisachas* are those who eat raw flesh.

The man shadowed by *devagraha* behaves as being satisfied, clean smeared with sandal paste, saffron and garlands of his liking, always awake; speaks the truth, and refined language; appears bright with fixed eyes (without winking) and giving boons. (Su. Ut. 60-8)

The man afflicted by *daitya (asur) graha* speaks ill of brahmins, preceptors and gods; eyes indicate fear while he himself is devoid of fear, and is atheistic in his behaviour. He is not content with food and drinks offered to him. (Su. Ut. 60-9)

*Gandharva graha* victim is elated, walks on sand dunes and enjoys the beauty of woods and parks, wanders as he likes, interests himself singing, using perfumes and flowers and garlands; dances and laughs a little, talks less but his words are pleasing. (Su. Ut. 60-10)

A victim to *yaksha grahas* wears thin red cloth; his eyes are bloodshot; he is an astute with less talk and forbearing difficulties. He looks bright, offers anything to others and asks them what they want. (Su. Ut. 60-11, 12)

A man afflicted the *pitru graha (mane)* spreads *darbha* grass and rice balls on it and offers them to the *manes*. Not only that he offers quenching water and black till grains with his right hand in supinated

position. He is eager to eat meat with till, jaggory, and rice prepared in milk after offering to the *manes*.

The man of *bhujanga graha* behaves like a snake by stretching himself on the ground, and sometimes licks his lips. He is sleepy; he consumes jaggory, honey, milk and rice cooked in milk and jaggory.

(*Su. Ut. 60-13, 14*)

A man afflicted with *raksha graha* consumes meat, blood, different kinds of wine, wanders shamelessly, talks curtly. He is very valorous, angry, strong, moves about during night and hates to be clean.

A man troubled by *pisacha* appears perverted, weak, and harsh. He talks for a long time disgusting others. He is very restless or always after eating something. He prefers loneliness, uses cold water, wanders during nights and is much perturbed.

(*Su. Ut. 60-15*)

Bad prognosis is indicated when the patient is with protruded eye balls, walks fast, licks his own froth in the mouth, is sleepy, falls from great heights such as hills, elephants, trees, lakes and rivers. He does not feel the danger to his life by these acts. He may trouble others or kill himself.

(*Su. Ut. 60-16*)

*Devagrahas* are activated by full moon whereas the *asura graha* in the early mornings or the evenings i.e. the twilights. *Gandharvas* afflict in the evenings of the eighth day from the new or full moon days. *Yakshas* attack on the first day. The *manes* attack by about or on new moon day, the *nagas* on the fifth day of the dark half of the month.

(*Su. Ut. 60-17, 18*)

The entry and the exit of the *grahas* are not visible in the manner of gross bodies. They are in the same way as the sun rays are seen in the mirror, crystal, water and bright surface or how the cold, and the heat enter the living beings and upset them; the mode is compared to the soul entering the embryo which process cannot be perceived by the naked eyes. (see C. Chi. 9)

(*Su. Ut. 60-19*)

Strict austerities, gifts, righteous follow-up of rules, truthfulness and practice of yogic cult are recommended either singly or jointly as the case may be. Austerity includes fasting, meditation as enjoined in that branch of learning. The yogic cult in the context is the achievement of the eight qualities viz., atomicity, lightness, extension, heaviness,



possession, attainment of the target, command over these and control on everything. (Su. Ut. 60-20)

The *grahas* never enter the clean persons, nor they become one with them. Those *vaidyas* (Medical men) who claim that the *grahas* enter the human body are totally ignorant of demonology. (Su. Ut. 60-21)

There are innumerable number of servants of such *grahas* who possess the aforesaid characteristics who wander during the nights in search of blood, tallow, flesh etc. and afflict the man who violates clean habits. (Su. Ut. 60-22, 23)

The wandering bodies become active in the night and therefore are named as "*nishacharas*". Their effect on children, man, woman are described for easy identification by the characteristic behaviour of the patient. The means to avoid their attack is cleanliness and following the code of conduct of *sadvriti*. The diagnosis was made according to symptoms manifested after the attack. (Su. Ut. 60-24)

Since *devagrahas* are in contact with *devas* (Superhuman bodies) and imitate the masters' conduct why should they eat flesh, blood and tallow? The answer is that the breed between the *deva* and the *raksha* was *nirutirakshasi*, the demoness, **whose children and grand children *nairuties* also inherited the qualities possessed** by her. Hence the *nairutigrahas* are indulging in violence and also representing both *rakshasi* and *deva* characters. Due to their mixed qualities they are known as *bhutas*. (Su. Ut. 60-25, 26)

*Bhutas* or *grahas* are symbolic representations of disease manifestations which results in abnormally cruel or inexplicable behaviour. A study of these is called *Bhuta Vidya*. (Su. Ut. 60-27)

The means usually employed to alleviate the disease are a recitation of incantation, offering oblation to the fire and following a regimen which soothes the mind. (Su. Ut. 28-29)

The loss of self-identity (*Smriti*) and contact with reality is called *Apasmara*, which is a defect in mindfulness. The patient runs the risk of ending his life because of the two aberrations mentioned above.

(Su. Ut. 61-3)

The *doshas* of the psycho-physical body viz. *vata*, *pitta*, *kapha*, *rajas* and *tamas* get excited and disturbed by the following causes:

- (1) Perverted and excess sensual and physical activities,
- (2) Intake of unhealthy, unclean, and incompatible food,
- (3) Suppression of the natural urges,
- (4) Overloading of the mind with passion, ignorance, lust, fear, excitement, anger, grief, etc.

These excited and disturbed *doshas* affect the consciousness and cause *apasmara*. (Su. Ut. 61-4-6)

Palpitation, feeling of emptiness in the heart, perspiration, unconsciousness, vacuity of mind, dullness, and sleeplessness are the premonitory symptoms of *Apasmara*. (Su. Ut. 61-7)

The person whose channels of cognition are affected by the excited psychophysical *doshas* and whose consciousness has been overclouded with passion and lethargy has convulsive movements of his hands and legs, and distortion of his eyes and eyebrows. The person also gnashes his teeth, and emits foam from his mouth. His eyeballs will be fixed and staring. Finally, the patient falls down unconscious, and revives after a short while. These are the general symptoms of *Apasmara*.

(Su. Ut. 61-8-10)

Epileptic attack due to *vata* presents the symptoms like shivering, biting teeth, dyspnoea, distorted appearance and discharge of frothy saliva. The patient may sometimes say that he was chased by a black animal. (Su. Ut. 61-11)

A patient having *pitta apasmara* complains of thirst, feverishness, perspiration, loss of consciousness, convulsions of limbs, and of being pursued by a yellow creature. (Su. Ut. 61-13)

A patient of *kapha apasmara* experiences coldness, nausea sleepiness, and a feeling as if he was being chased by a white animal. The patient falls down unconscious, emitting froth from his mouth.

(Su. Ut. 61-14)



In every type of epilepsy, incoherent speech, moaning and distress are found and these are common signs. (Su. Ut. 61-16, 17)

Since this disease sometimes manifests without any evident cause, and since it disappears often without any treatment, a few physicians opine that *Apasmara* is not caused by *doshas*.

This view is not correct. The disease manifests at the suitable time only, just as seeds sown during rains sprout only in the proper season. Further, the *doshas* manifest their provocation gradually, are ephemeral in character and manifold in action. In view of all these, *Apasmara* is indeed caused by the *doshas*. (Su. Ut. 61-18-21)

Treatment of epilepsy is the same as said to insanity. Old ghee of ten years standing or more is useful for internal and external purposes. Specially the medicinal ghee formulated to treat *graharogas* are beneficial here also. (Su. Ut. 61-22)

*Unmada* is mental disease in which the vitiated *doshas* penetrate in various tracts and impel the person to behave in a way altogether different from the normal. This is insanity which is caused by both *doshas* and mental stress. In the former instance, the vitiation may be on account of contaminated food, pollution of water, toxic factors such as alcohol, drugs etc. The stressor may be loss of wealth, disappointment, perverted behaviour, others curse acting the mind. (see C. Chi. 9) (Su. Ut. 62-3)

*Unmada* may be caused by five factors viz. *vata*, *pitta*, *kapha*, all three *doshas* and mental distress. There is a sixth variety which is caused by poison, for which treatment is same as for the first five types. Mild type of *unmada* with mild symptoms is called *mada* (intoxication). (Su. Ut. 62-4, 5)

The prodromal symptoms comprise mental disturbances, tinnitus, emaciation or loss of strength, too much enthusiasm, anorexia, dreaming like eating contaminated food or reminances left by others and giddiness as if whirled on a wheel by the wind. (Su. Ut. 62-6, 7)

A person suffering from *unmada* due to vitiated *vata* uses harsh words, his skin is rough with prominent veins, he has distress while breathing, is emaciated and suffers from creaking joints. He shouts wildly, sings, dances and cries loudly and without reason.



With aggravation of *pitta* the patient suffers from excess of thirst, sweat, burning sensation; eats much and cannot sleep; prefers shade, cold wind, and roams about lakes and bathes in cold water. He is angry, eyes bloodshot or yellowish; feels hot, is scared of fire and sees stars in the sky even during the day time. (Su. Ut. 62-9)

In *kapha* type of insanity the person suffers from vomiting, loss of appetite, loss of enthusiasm, anorexia, cough, desire for coition in privacy, less contemplation and less talk, much sleep, he eats less and likes hot things. These increase during the nights. (Su. Ut. 62-10)

With the concomitance of *vata* and *kapha* all the aforesaid symptoms are found in proportions to the prominence of the *doshas* and the type is incurable. (Su. Ut. 62-11)

Mental causes resulting in insanity are fear of thieves, king's subordinates, enemies, beasts, loss of wealth, close relations, and disappointment in lust. These impinge on the man's mind. (Su. Ut. 62-12)

The patient mumbles about anything which strikes his fancy, and sings, laughs and cries without reason. The patient loses his strength, lustre, and his eyes will be bloodshot, and his face turns blackish and distorted. (Su. Ut. 62-13)

The general line of treatment for insanity consists of unction, sedation, strong emesis and purgations. Various medicinal sniffs made out of mustard seeds and oils. Insufflations containing mustard and other unctuous medicines are preferred. (Su. Ut. 62-14, 15)

The insane person must be exposed daily to fumigation. The smoke emitted out of the putrified flesh of a dog or a cow with mustard and oil is always beneficial. (Su. Ut. 62-16)

Shock therapy is adopted to restore the mind to the normal. The patient must be shown something marvellous or the loss of a thing very dear to him. He may be threatened by gigantic men, non-venomous snakes, tamed tigers, tied up with rope and whipped or threatened by setting fire to hay stack or by dipping him in water. He may be bound or cuffed and branded with a red hot iron rod avoiding the vital areas (*marmas*) in all cases. He must be locked up in a room protected



from fire and fire set to the house. He must be made to stay in a dry well. *(Su. Ut. 62-17-19)*

In all the types of psychosis anything comforting the patient's mind must be attended to. Purificatory measures should be started from using mild ones. The cause of grief must be removed. Mental affliction due to poison must be treated by using antidotes. *(Su. Ut. 62-34-35)*

### ABBREVIATIONS

Cha.	=	Charaka Samhita
Cha. Su.	=	Charaka Samhita Sutrasthana
Cha. Ni.	=	Charaka Samhita Nidanasthana
Cha. Sha.	=	Charaka Samhita Shareerasthana
Cha. In.	=	Charaka Samhita Indriasthana
Cha. Chi.	=	Charaka Samhita Chikitsasthana
Su. Su.	=	Sushruta Samhita Sutrasthana
Su. Ni.	=	Sushruta Samhita Nidanasthana
Su. Sha.	=	Sushruta Samhita Shareerasthana
Su. Ut.	=	Sushruta Samhita Uttaratanttra.





